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The Fire of Love,

AND

The Mending of Life or The Rule of Living.

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Early English Text Society.

Original Series, 106.

1896.

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# The Fire of Love,

AND

## The Mending of Life or The Rule of Living.

THE FIRST ENGLISH IN 1435, FROM THE  
*DE INCENDIO AMORIS*,

THE SECOND IN 1434, FROM THE *DE EMENDACIONE VITÆ*,

OF

RICHARD ROLLE,

HERMIT OF HAMPOLE,

BY

Richard Misyn,

BACHELOR OF THEOLOGY, PRIOR OF LINCOLN, CARMELITE.

EDITED

with Introduction and Glossary

FROM MS. CCXXXVI IN CORPUS CHRISTI COLLEGE, OXFORD,

BY

THE REV. RALPH HARVEY, M.A. (LOND.),

HEADMASTER OF CORK GRAMMAR SCHOOL.

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## INTRODUCTION.

### THE MANUSCRIPT.

THE MS. printed in this volume was made known to modern students by Part II of the Catalog of Oxford College MSS., 1852, drawn up by the late Rev. H. O. Coxe, formerly Bodley's Librarian. At p. 97, col. 2 of the MSS. of Corpus Christi College, the present MS. is entered as "CCXXXVI. Codex membranaceus, in folio, ff. 56, sec. xv.; binis columnis ann. 1434-5, manu Ricardi Misyn binis columnis exaratus," and a short extract is given from the beginning of the MS., with the colophons of Books I and II of the *Fire of Love*, and that of the *Mending of Life*. As Misyn says he was Prior of the Carmelites of Lincoln, Dr. C. Horstmann wisely copied this dated dialectal MS, and sent it to press with a few Latin collations. Miss A. F. Parker has read the proofs with the MS.; Dr. Furnivall side-noted the first 48 pages of the text; and I have done the rest of the editing work. I must thank Dr. Furnivall for much valuable and very kind assistance.

---

The Misyn MS. (CCXXXVI. CC. C. Oxf.) is written upon vellum  $12\frac{1}{4}$  in.  $\times$   $8\frac{1}{4}$  in two columns, with wide margins, in a clear fifteenth-century hand. The ink is a rich black, in excellent condition. There is little ornamentation except in the prolog, which has a pretty border in red, with blue, gold and green lines, and with various flowers more or less conventional. The chapter headings throughout are in red ink, or in black underlined with red. The capitals at the beginning of the chapters are in blue, red and gold, and the capitals at the beginning of sentences usually blue or red. It is throughout pleasing to the eye and easy to read.

Since its discovery, some forty years ago, the MS. has been regarded as having claim to an importance which must now be abandoned. Its claim was twofold,

- (a) as Misyn's autograph and dialect,
- (b) as a dated and consistent dialectic text.

Of these the first must be discarded altogether, and the second considerably modified.

## IT IS NOT MISYN'S AUTOGRAPH.

It will be observed that the colophon, p. 104, states distinctly that *The Fire of Love* was translated by Richard Misyn and "*per dictum fratrem Ricardum Misyn scriptum & correctum.*" Relying upon this, Coxe's Catalog and Tanner's Bibliotheca say that it is in Misyn's hand. Now, the writing throughout the volume is in the same hand, so that if Misyn wrote *The Fire of Love*, he also wrote *The Mending of Life*. We are, however, here met by a serious difficulty, for, whereas the colophons on pp. 68 and 104 are dated 1435 A.D., the colophon on p. 131 is dated 1434 A.D. This, it must be observed, is not due to a binder's error, for the colophon of *Fire of Love*, Bk. II, is on the same sheet of vellum as the beginning of *The Mending of Life*. Now, an author could scarcely be guilty of putting 1434 A.D. after 1435 A.D., unless, having written *The Fire* in 1435, he proceeded to copy a translation of *The Mending* done the year before. This is the only supposition which, in face of the colophons, will allow us to regard the MS. as in Misyn's own hand. It is a *possible* supposition, but scarcely a *probable* one. It is much more natural to suppose that a scribe has copied the whole MS., including colophons, and has left no trace of his own identity. An examination of the text will show this supposition not only rational, but practically a certain fact.

## IT IS NOT A CONSISTENT TEXT.

A careful reading of the MS. brings to light a number of mistakes, not of any great importance, but fortunately, I think, quite sufficient to establish the fact of its being a copyist's work, and unfortunately, quite enough to detract from its second great claim to importance, viz. as a dated and consistent dialectic text.

Of these mistakes (which are exactly the kind of mistakes we look for in copyists' works) I give some of the more important, but the reader will do well to make a careful study of the text himself.

## COPYIST'S ERRORS.

- (a) *Repetition of words*:—to to (84/24), his his (84/36), bot trw bot trw (96/3), & treuly & treuly (34/25), bisily bisily (63/21), to to (28/24), in in (24/13), þat þat (7/14).
- (b) *Spelling confused with that of next word*:—Te þe for to þe (125/32), sorus us for sorois (115/33), te for to (41/27), þe þe for þat þe (110/2).
- (c) *Letters mistaken* (due probably to misunderstanding of meaning of the sentence):—be for he (115/21), and for aw (54/11), an for aw (113/4),

is for his (128/10), if for of (17/22), *ffro* for *ffor* (17/18), many for mane (2/29).

- (d) Words copied in their wrong places (due usually to the copyist catching sight of a word in the line above or below):—*to chastis* (struck out) (98/1), see *chastys* (97/39), *off* (107/2), *seruand* (struck out) (119/11), see *seruand* (119/10), *þe secund* (struck out) (123/27), see *þe secund* (123/25), *of his mynde* (struck out) (128/20), see beginning of line. *sall* (crossed out) (11/35), *lufe* (struck out) (88/19), see *lufe*, ll. 19, 20. *he* (altered in another hand) (91/11), *fore* (for *of*) (91/29), *resonabil* (struck out) (26/9).

#### A FEW MISTAKES EXAMINED.

If we examine the word *resonabil*, struck out on p. 26, we shall see that it is clearly due to the word *resonabyll* occurring immediately before; but we also notice there is a difference in the spelling! Why is this difference? Probably because in one case the scribe copies Misyn's spelling, and in the other case he spells according to his own system. Which then is the copy of Misyn? I should say the form *resonabyll*, because the *3* and the double consonant are more consistent with the remainder of the MS., and because the scribe would be more likely to write down the *copied* form first, and then, writing from memory, and probably in a fit of abstraction, he puts down his *own* form. So too we find *chastis* (98/1) due to *chastys* in the line before.

These two examples would be almost unworthy of mention, were it not that they seem to supply us with a key to the very serious irregularities of spelling throughout the work. Taking what was, probably, an already inconsistently-spelled MS., the copyist has in many cases, from carelessness, introduced his own spelling. Thus, side by side with the strong Northern guttural in *quhilk*, *qwedyr*, we find sometimes the softer *whilk*, *whedyr*, &c. While, too, the roll of the *r* is usually emphasized by an additional *e* or *3*, as in *sarryf* (serve); *quharefore*, we find, too, *wharfor* and *wharfore*. *brynnynge* and the softer form *birnynge* are found almost equally. So, too, *truly* occurs (44/30), but the more usual form is *trewly* or *treuly*.

The broken vowels also supply us with good proofs of the mixture of dialects. Generally speaking, an O.E. long vowel is represented by a broken vowel, and an O.E. broken vowel by a simple vowel representing the *first* element of the older broken vowel. Thus we constantly read *forsoith*, *ffor-soyth*, *foyl* (fool), *doyne* (done), *soyne* (soon), *poyr* (poor), &c., and for the older *eo* *ea*, we read *wirk* (work) *werk*; *dyrknes* (from *deorcnes*), *lese* (lose) from *leosan*. But we also read occasionally, side by side with these, *forsoth*

(27/29, 34/28), *giorsoth* (41/36), *fole* (19/28), *foles* (26/10), *fore*, *sone*, *don*; and again *lose* (45/34), *wark*.

All these more exceptional forms, with the single exception perhaps of *wark*, clearly point to a more Southern and more inland dialect.

We shall, therefore, probably not be far wrong if we put down the present MS. as copied from Misyn's translation by a scribe coming possibly from Ely or Peterborough.

#### NOTE ON LETTER *y*.

Dr. Furnivall kindly reminds me that the broken vowel *oy* for *o* is Old Yorkshire, occurring constantly in the *Towneley Mysteries* [E. E. T. S. 1897]. I am not quite sure whether the vowel of the modern Yorkshire *coit* [coat, *oi* as in *boil*] is a true descendant of this *oy*. Probably however the broken vowel in *boċin* (bone), *boüt* (boat), &c., is a descendant, and we certainly have *mōin* or *mōōin* (moon), *fōil* or *fōōil* (fool), *sōin* or *sōōin* (soon). These examples probably give us almost the exact vowel pronunciation of *soyth*, *foyl*, *soyn* in our MS. Of course in the MS. under consideration the difficulty lies in the changing value of *y*. In *seyft*, *lyft* and such forms we have the full short sound *i*; but more frequently it is used merely as a connective between two sounds to give a force to the one which caused the scribe some difficulty to express. This leads to the very extraordinary form *sarryft* or *saryf* (serve)—a form which I cannot find elsewhere. The scribe is however simply trying to express a very strong rolling *r*, and so pronouncing the whole 'sarĕf,' giving the *y* the sound of the atonic *ě* in 'sevĕral.' [See Key, Pron. N. E. D.] We might comp. with this the full trill of the original *r* in *woruld*, and the modern vocalised *r* in *world*. The same remarks apply to the medial *e* in *qwharefore*.

#### GRAMMAR.

The accident is of the slightest kind, and can cause the reader no difficulty. A glance down the accompanying list of verbs will show that it is quite impossible to draw up a paradigm. There are no Southern pl. forms in *eth*, or Midland pl. in *en*.

The order of words is un-English, and generally follows the Latin fairly closely. Still the un-English order seems to be due to the translator being thoroughly accustomed to Latin order, and perhaps thinking in Latin order, rather than to his careful adherence to the text before him. For sometimes, when the Latin order is unclassical and like English, the translator does not follow the Latin version, but writes in the order we should expect to find in the Latin text, thus:—

hec quidem conversio fit per ordinatum amorem.

Sothely be ordinate lufe is þis turnyng done.

Still the order is often kept, and the translation very close, as may be seen from the following extracts taken at chance:—

*Mentalis enim visio sursum capitur et celestia contemplatur per visionem tamen enigmaticam et specularem non claram et perpetuam.*

Conuerti quippe ad ipsum oportet et ab omnibus rebus visibilibus in mente penitus auerti priusquam poterit diuini amoris dulcedines saltem ad modicum experiri.

Myendly sight truly is takyn up heuenly to behald be schadoly syght ȝit & miroly, not clere and opyn.

To hyme treuly behofes be turnyd & all erthly þingis in mynde playnly be turned fro, or þat he may þe swetnes of goddys lufe in lityll þingis be expert.

## VERB FORMS.

*1st person, singular.*

I dois 27/29	I haue 3/29	has 70/3
I has 1/5	I styrris 4/3	ha 69/40
I make 1/15	I meruayled 2/6	ha 70/3
I þink 1/10	I consaued 2/14	haue 70/5, 70/9
I schewe 2/6	I troued 2/19	tastes 75/33
I am 2/14, 4/3	I knew 2/12	hafe 87/9
I þinke 3/7	I despyse 26/13	cese 88/30
I offyr 3/22	I dois 27/29	
I trowe 3/26	I ha 22/1	

*1st person, plural.*

we haue 26/8
we destroys 28/13
we lufys 9/38
we karis 10/3
we aw 15/21, 105/20

*2nd person, singular.*

pou has 27/25, 82/13	pu lufes 1/21
pou hast 27/22, 38/37	pou entres 1/21
pou haste 27/28	pou seis 18/5
prydis 27/28	waxis 76/35
pou was 23/16	hase 113/14
despises 110/28	sal 77/36
forsakes 110/78	salt 77/37
dose 114/40	sall 78/30, 117/40
	pinkis 115/1

*2nd person, plural.*

wake 47/26
prays 47/27

*3rd person, singular.*

is 23/35	be 26/39	sekys 84/32
dar 14/25	haue 27/1	saryfys 87/10
erris 24/1	aw 34/20	ha 80/13
lufyse 9/36	awght 43/19	lyfis 83/10
lufes 9/35	longis 50/13	levys 83/10
folowys 17/35	felys 50/14	ar 112/13
sees (cease) 91/12	hase 89/30	
leses 116/35		

*3rd person, plural.*

bostis 23/33	geder 24/15
cum 23/33	rynne 24/18
ar 23/34	is 25/1, 10/20
flowe 23/35	liggis 26/17
ett 23/36	ha 26/34, 70/8, 89/2
do 24/4	joys 9/27
haue 24/4	lufys 17/36
provokes 24/6	hauys 23/31
chalange 24/8	er 43/16, 49/6
full 24/13	has 50/31
cees 85/4, 110/25	wote 116/29
wantys 94/9	

Present participle consistently in *and*.

## RICHARD MISYN.

Beyond what we find in the colophons at the end of the books of these MSS., nothing can be found with any certainty concerning this Richard

Misyn. No record of him exists at Lincoln; and the furthest we can go, is to say that he was possibly the Ricardus Mysyn mentioned in 1461-2 in 'The Register of the Guild of Corpus Christi in the City of York.' Surtees Soc. 1872, p. 62:—

"Nomina Fratrum et Sororum admissorum per Dominum Johannem Burton, Rectorem ecclesie Sancti Martini in Mikelgate, et suos consortes, Anno Domini millesimo CCCC<sup>mo</sup> LXJ<sup>o</sup> [1461-2].

Per dominum Johannem Burton, secundum magistrum nostræ gildæ.

In primis, frater Ricardus Mysyn, suffragenus, ordinis Fratrum Carmelitarum . . . ."

An earlier bishop of the same name is mentiond on the rim of Archbp. Scrope's Indulgence Cup, *ib.* 291 n, 292 n. See Poole and Hugall's *Hist. and Descriptive Guide to York Cathedral*, p. 197:

" + Recharde arche beschope Scrope grantes on to all tho that drinkis of this cope xl<sup>th</sup> dayis to pardun. Robert Gubsuñ. Beschope Musin grantes in same forme afore saide xl<sup>th</sup> dayis to pardun. Robert Stensall."

'Beschope Musin' was probably Richard Messing, who, according to Cotton (*Fasti Eccl. Hib.*, iii. 277) was bishop of Dromore from 1408 to 1410. Another bishop of the same name was admitted into the Guild in 1461-2, as "Frater Ric. Mysyn, suffragenus, ordinis Fratrum Carmelitarum." See p. 62, *antea*.

As to Misyn's Friary at Lincoln, Dugdale says, *Monasticon* (ed. 1830), vi. 1571, col. 2:—

[Carmelite or] White Friars, at Lincoln.—Leland, in his *Itinerary*, vol. i., pp. 32, 33, has one or two sentences relating to the White Friars at Lincoln. Their House, it appears, was situated on the West side of the High-street, in the lower part of the Town called Wikerford. "Gualterus," he says, "as I hard, caullid Dorotheus, Dene of Lincoln, a Scottish man," was "first Founder of the White Friars in Lincoln." Speed says this House was founded by Odo de Kilkenny, a Scot, A.D. 1269. The Site was granted in the 36th Hen. VIIIth to John Broxholm.<sup>1</sup> The Particular for it is in the Augmentation Office.

RALPH HARVEY.

*Cork, Sep. 1893.*

<sup>1</sup> Tanner, *Notit. Monast. Linc.*, xlix. 15.



# I. The Fire of Love,

ENGLISHED FROM HAMPOLE'S "INCENDIUM AMORIS"

By RICHARD MISYN IN 1435.

## [BOOK I.—MISYN'S PROLOG.]

[MS. CCXXXVI. *Corpus Christi Coll. Oxford.*]

**A**t þe reuerence of oure lorde Ihesu criste, to þe askynge of þi [Fol. I. a.]  
 desyre, Syster Margarete, couetynge a-sethe to make, for For you, Sister Margaret, and others not knowing Latin,  
 encrece also of gostely comforth to þe & mo, þat curiuste of latyn  
 4 vnderstandes noght, I, emonge lettyrd men sympellest, and in I have eng-  
lished this  
book from  
Hampole,  
 lyfyng vnthriftiest, þis wark<sup>1</sup> has takyn to translaciō of lattyn to  
 englysch, for edificacyō of many saules. And sen it is so þat aȝ  
 godis plesans & gostely life of mans saule standes in parfyte<sup>1</sup> lufe,  
 8 þefore þis haly man Richard Hampole, hys boke has named *Incen-  
dium Amoris*, þat is to say 'þe fyre of lufe.' The whilk<sup>1</sup> boke, in without  
altering its  
substance.  
 sentence ne substance I þink<sup>1</sup> to chaunge, bot treuly after myn  
 vnderstandynge to wryte it in gude exposicione. // þefore aȝ redars  
 12 here-of I pray, if þour discrecyon oȝt fynde þankeworthy, to god  
 þerof gyf loueynge, & to þis holy man; and if any þinge mys-sayd<sup>1</sup>,  
 to myne vnconnyng wyet itt. Neuer-þe-les, to reforme I make pro-  
 testacyō, with entent no þinge to wryte ne say agayns þe faith or  
 16 determinaciō of holy kyrk, god to wytnes. // fforþirmore, sister,  
 haue in mynd deedlynes of þis lyfe, and aȝ-way in þi hande sum Always keep  
some holy  
reading in  
hand,  
for if thou  
love holiness  
thou shalt  
not love sin.  
 holy lesun kepe. ffor holynes if þou kepe, fleschly synnes þou salt  
 noȝt lufe; and holynes whare-in it standes, before I sayde: in  
 20 parfyte lufe. Bot parfyte lufe, what may þat be? certan, when þi  
 god (as þe aght) for hym-self þou lufes, þi frende in god, and þin  
 enmy þou lufes for god; for nouȝer god with-oute þi neghburgh,  
 nor þi neghburgh with-oute god, treuly is lufed. <sup>1</sup>Parfyte lufe þer-  
 24 fore, in lufe of god & of þi neghburgh standis; and lufe of god, in  
 kepeynge of his commaundementis. // Kepe þefore his commaunde-  
 mentis, and þi prayers or contemplaciō when þou entres, aȝ worldly Forsake  
worldly  
thoughts.  
 þoghtes planely forsake, and chargh of aȝ þinge outwarde forgett,

<sup>1</sup> Read either *perfyte* or *parfyte*, all through.

& to god onely take hede. Doutes if þou fynde any, kaH to þe sad counsell, for drede þou erre, namely in slyke þinges þat touches þe .xij. artikils of þi fayth, als of þe holy Trinite, & oþer dyuers, als in þis holy boke filouynge is to oure lernynge connyngly writtyñ. 4

## [Cap. 1. HAMPOLE'S PROLOG.]

I felt my  
heart warm

**M**or haue I meruayled þen I schewe, fforsothe, when I felt fyrst my hert wax warme, and treuly, not ymagynyngly, bot als it wer with sensibyl fyer, byrned. I was forsoth meruayld as þe 8 byrnyng in my saule byrst vp, and of an vnwont solas; for vncouthnes of slike heleful habundance oft-tymes haue I gropyd my breste, sekandly whedyr þis birnyng wer of any bodely cause vtwardly.

with spiritual  
love,

Bot when I knew þat onely it was kyndyld of gostely caus inwardly, 12 and þat þis brynnynge was noȝt of fleshly lufe ne concupiscens, in þis I consaued it was þe gyft of my maker: Glad þerfore I am moltyn in-to þe desyre of grettar lufe, and namly for influence of þe moste swete likyng & gostely swetnes þe whilk with þat gostly 16 flaume pythely my mynde has comforyd. ffyrste treuly, or þis comfortabit heet, & in aH deuocioñ swettyst in me wer sched, playnly I troued slyke hete to no man happyn in þis exil: ffor

[Fol. I. b.]

treuly, so it enflaumes þe saule als þe element of fyer þer wer byrnyng. 20 Neuer-þe-les, als sum say, sum þer ere in cristis lufe byrnyng, be-caus þai se þame þis warld despisyng, with besynes giffyn onely to godis seruys. Bot als it wer if þi fynger wer putt in fyer, it suld be cled wyth feleyng byrnyng: So þe saule with lufe (als 24 before sayde) sett o-fyer, treuly felys moste verray hete; bot sum tyeme more & more intens, & sum tyeme les, after þe sufferynge of þe frelety of flesh. O, who is þat in dedely body, þat þis grete hete, in his he degre als þis liff may soffyr, continually beyng may 28 longe bere? Defaute treuly hym behoues for swetnes & gretenes of so he desyre & lufe vtwarde; and no meruayH þofe many<sup>1</sup> of þis warld passyng fulh gredely wold kache, & with fulh hote desyre ȝern itt, þat in þis honyly flaume with woundyrful gyfts of Mynde 32 his saule he myȝt ȝelde, and so sone to be takyn, & entyr þe compaynes of þaim þat syngis loueynge<sup>2</sup> to þer creator with-outen ende.

Filths of the  
flesh drive  
out this heat,

Bot some þingis to charite contrary happyns, ffor fylthis of flesh crepys tempyng restful myendys; bodely nede also & mans freyl 36

<sup>1</sup> In margin in another hand mane.

<sup>2</sup> Opposite this word in margin in another hand Louenge, after the tung is prayse.

- affeccione impryntyd, with angwys of þis wrechyd exile, þis hete  
sumtyme þa lese,<sup>1</sup> and þe flaume, whilk vndyr figure I cald fyre,  
be-caus it brynnes & lightis, þai hynder & heuy. And treuly, zitt  
4 þai take it nozt fully a-way þat a-way may not be takyn, ffor it has  
vmbelappyd aH my hart: Bot for slyke þinges, þis moste happy  
hete, at sum tymes absent, apperis agayne; and I, als wer greuously  
cald<sup>2</sup> abydyng, pinke my-self desolate to tyme it com agayne, whiles  
8 I haue not (als I was wount) þat felynge of gostely fyre, to þe whylk  
aH partyes of body & saule gladly aplies, & in þe whilk þai knawe  
þame-self sekyr. ¶ More-ouer and, slepe gayne-standes me als an  
enmy; for no tyme me heuys to loos bot þat in þe whilk con-  
12 strenyd I zelde to slepeyng. Wakynand, treuly besy I am to warme  
my saule als wer with calde þirled, þe whilk, sattyld in deuocion, I  
knew wele sett o fyre, & with full grete desire lyft abowne aH erthely  
þingis. Treuly, affluence of þis euerlastyng lufe to me cummes  
16 nozt in ydilnes, nor I myzt fele þe gostely hete, whils I was very  
bodely for trauayH, or treuly vn-manerly occupied with worldly  
myrthes, or elles with-uten mesure gyfen to disputacion; bot treuly  
I haue felt my-self in slyke þinges wax cald to tyme, aH þinges  
20 putt o-bak in whilk vtwardly I myzt be occupied, onely to be in  
þe sight of my saveȝour I haue stryfyne, & in full ynhyrly byrnyng  
dwelt. ¶ Qwharefore þis boke I offyr to be sene, nozt to philoso-  
phyrs nor wyes men of þis warld, ne to grete devyens lappyd in  
24 questions infenyte, bot vnto boystus & vntaght, more besy to con-  
lufe god þen many þinges to knawe; for treuly, not desputyng bot  
wyrkand it is kunde, & loffande. ffor treuly, I trowe þies þinges  
here contenyd, of þies questionaries, in aH science moste hy in con-  
28 nyng, bot in þe lufe of criste moste lawe, may nozt be vnder-  
standyd. ¶ þerfore to þame I haue not written, bot if, aH þinges  
forgettyne & putt o-bak þat to þis warld is longyng, onely to þe  
desyres of oure maker þa to lufe onely be gyfen. fyrst, treuly, þat  
32 þai fle aH erthely dignyte, þat þai hate aH pryde of connyng & vayn-  
glory, and at þe last þame confourmyng to hyst pouerte, pinkand  
& prayand, besily gyfen to goddis luffe. þus no meruayl to þam  
saH appere with-inforthe þe fyre of vnwroth charite, dressand þer  
36 hartis to take þe hete with whilk aH dyrknes is consumed, & þai[m]  
lift vp in to byrnyng lufely & moste mery, þat temporaH þingis þai  
saH pas, & hald þame-self in þe seet of endeles rest. þe more con-

but it comes  
again.

Sleep checks  
this fire;

so do idleness

and worldly  
mirth.

I offer this  
book to un-  
taught folk.

[Fol. II. a.]

Love is given  
only to those  
who hate vain  
glory.

<sup>1</sup> In margin in another hand lassyn.  
<sup>2</sup> Under this word in another hand, colde.

And as my  
book stirs  
folk to Love,  
I call it  
'Burning of  
Love.'

yngre treuly þai be, þe more abyH to lufe be lawe þai ar, if þai of odyr despisyd be glad, & þame-self gladly despyes. ¶ And sen I here to lufe styrris aH maner of folk, and besy I am of lufe to schew hattist desyre & a-bowne kynde, 'byrnnyng' of lufe' þis boke hys name 4 saH here.

Of mans turnyng to god, and what helpys, & what lettys his *turnnyng*. [Cap. II.]

Men must  
turn to God  
and from  
the earth,  
to taste God's  
sweetness.

**I**N þis wrechyH dwelling-place of exile abydeyng', to aH maner of 8 popyH be it knawen, þat no man may with luff of endles lyfe be taght, nor with heuently swetnes be anoynt, bot if he treuly to god be turneH. To hyme treuly behofes be turnyH, & aH erthly þingis in mynde playnly be turned fro, or þat he may þe swetnes of goddys 12 lufe ¶ in lityH þingis be expert. Sothely be ordinate lufe is þis turnyng' done: As þat he lufe þat worthy is to be luffyd, & not lufyng' þat is not worthy to be lufed, and þat he byrn more in lufe of þe þingis þat is moste worthy, & les in þame þat is les worþi. 16 Moste is god forto be lufeH. MikyH ar heuently þinges forto be luffed; lityH or noght, bot for nede, erthly þinges ar to be luffyd. //

Turn from  
the decifful  
goods of this  
world.

Wyth-outen doute þus euery man to criste is turnyH, qwyls of hym nozt is desyrde bot onely criste. Turnnyng' treuly fro þies gudes 20 þat in þis world' þer lufers dessave & nozt defendeH, standys in wantyng of fleshly desire & hatred of aH wrechidnes, so þat þai savour non erthly þingis, nor desyrs to wythhaldeH of worldly þingis ouer þair strayt' nede. þai treuly þat ryches hepyys, & knawys nozt to whome 24 þai gedyr, in þame haueyng' þer solace, some-tyme in myrth of heuently lufe ar not worþi to be gladded, þof aH þai fene, be deuocioñ not holy bot similate, þame-self to fele in þer dises some þingis of þat felicite þat is to come; for treuly for þare foule presumeiñ fro 28 þat swetnes þai haue fallen, with whylk god's lufers ar softynd & made swete, for þai vnmanerly wyth warldly mone has armyd þame-self. AH lufe treuly þat in gode endys not, wikkydnes is, & þe hafars makis euyH. Qwharefore lufand' þe warldly excellence with 32 wrechyH lufe ar set o fyer, and ferþer þai ar fro heuently hete þen is

They who  
heap up  
riches are  
not worthy  
of heavenly  
love.

þe space be-twix þe hyest heuyn & lawyst place of þe erth. // þai sekyr ar likkynde to þat þai lufe, for why þai ar confourmed' to wanton concupiscence. // And with haldyng' old' maners of wrechidnes in vanite 36 of þis lyfe þai lufe for, holy lufe. Wherefor þe ioi of clerenes þat saH not rote, þai chaunge to wantoneH of beute þat sal nozt last. þis

They become  
like what  
they love.

- sothely suld þai not do, bot if þai wer blynded *with* fyer of fraward  
lufe, þe whilk wastis burionyng<sup>1</sup> of verteu, & norrysches þe plantes [Fol. II. b.]  
of aH vyce. ffor eoth many in womanly bewte ar nozt sett<sup>1</sup>, nor  
4 lykes Lychery, wharefor þame-self be savyd as wer *with* sikyrnes  
þai trayst, and for onely chastite, the whilk þai bere *with*-oute,  
als<sup>1</sup> sayntes þai wene þai pas aH oþer; bot wikkydly þus þai suppose  
& aH in vayn, when couetyes, þe rote of synnes, is nozt drawne owte.  
8 And treuly, as it is wryten, no þinge is wars þen mone to lufe. ffor  
whyls þe lufe of temporaH þinge þe hart of any man occupyes, no  
deuocyon playnely soffrys hym haue. Lufe treuly of god & of þis  
warld neuer in one saule may be to-gydir; bot whos lufe is strengar,  
12 þe toþer oute puttis, þat oppynly þus may be knawen who is þis As lovers of  
warldys lufar and who cristis<sup>2</sup> felower.<sup>3</sup> Certainly als cristis lufars Christ treat  
behavys þam-self agayns þe warld & þe flesch, so luffars of þe warlde so lovers  
behavys þame-self agayns god & þer awen saule. // þai treuly þat of the world  
16 ere chosyn, ettys & drynkes; bot euer to god *with* aH þer mynde þai Maner of  
take entent in aH ely<sup>4</sup> þinges; not lust, bot nede only þai seke. Of chosyne;  
erthly þinges þai<sup>5</sup> speke *with* angwys, & nozt bot passyngly, nor in  
þame makand no tariyng, & þen in mynde zit *with* god þai ar, and  
20 þe remenand of tyme þai zelde to godis seruys, nozt standyng in  
ydilnes, nor to plays no wondyrs rynnynge, þat is þe tokyn of  
reproued, bot rather honestly þame-self behaueynge, þat to god  
longs, awdyr to speke<sup>1</sup> or do or þink, þai irke nozt. Repreyd treuly Maner of  
24 aH-way agayns god idilly behavys þame-self: godis worde treuly þai reproued<sup>1</sup>  
here *with* hardnes, þai pray *with*-outen affeceyon, of god þai þink  
*with*-outen swetnes. þe kyrke þai entyr, & fyllis þe wallys; þai knock  
þer brestis, & syghyngs zeldys, bot playnely bot fenyd, ffor why þai  
28 cum to þe eghen<sup>6</sup> of men, no þing<sup>7</sup> to<sup>7</sup> þe eyrs of god. Treuly when  
þai in body ar in þe kyrk, in mynde dystract<sup>1</sup> þai ar to warldly gude,  
þe whylk þai haue or els desyrs to haue, wharefore þare hart fro god  
is far. // þai ett & drynk, not to þare nede bot to þare lust, for bot  
32 in lycherus fode fynde þai sauour or swetnes. Thay gif more-ouer  
brede to þe pore, clethyng parauntyr to þe cold, bot whils þare  
almus is done in dedely synne or for vaynglory, or sekyrly of þinges  
vntreuly gettyn, no meruayl if þai plese nozt our gaynbyer, bot vnto  
36 vengeance prouoke ovr Iuge. // Qwharefore als chosyn, whils þai to

<sup>1</sup> MS. aH; als in margin in another hand.

<sup>2</sup> is goddis, crossed out.

<sup>3</sup> Over the first e is an o in another hand. N.B. All marginal corrections (but not notes) are in another hand.

<sup>4</sup> On the margin erthly.

<sup>5</sup> MS. þat: þai on the margin.

<sup>6</sup> In margin eyen.

<sup>7</sup> MS. to to

Many indeed  
are not set  
upon wom-  
anly beauty.

Nota  
Nothing is  
worse to love  
than money.

As lovers of  
Christ treat  
the world,  
so lovers  
of the world  
treat God.

Maner of  
chosyne;

Maner of  
repreued<sup>1</sup>

Worldly folk  
go to church  
and sigh,

but their  
minds are on  
their goods.

Their alms  
are done in  
deadly sin,

and so they  
please not our  
Redeemer.

The wicked  
are busy  
in worldly  
things.

þe warld or þe flesch take hede, to god aH-way þer mynde haue  
hesily, so reprevyd, whyls þai seme to god do *seruys*, besy to þe  
warld & to þo þinges þat to þe warld & flesch pertenes, in besynes  
of hert gretely ar rauscht. And als chosyn, god noȝt displesys 4  
when þai þer nede releve, so repreuyd, god noȝt plesys in gude  
dedys þai ar sene doo, ffor þer gude dedys fuH few, *with* many iH  
dedis ar mengyd. // The fende also has many þe whilk we trowe be  
gude: he has for sothi almus giffars, Chast, & meke, þat is to say, 8  
synnars calland þame-self, *with* hayer cled & penance ponyschid—  
Vnder wenyng<sup>1</sup> treuly of hele, is hyd oft-tymes dedely woundes. //  
þe fende also hauys not few hasty to wyrk, & besy to prech; bot  
doutles aH þame hym wantes in charite þat ar warmed, and to aH 12  
vanite slawe. [Wickyd treuly to vyl delectacion] aHway ar gredy,  
& vnto gostely exercise als dede, or els keste doune *with* fuH grete  
febilnes, whos lufe is euer in-ordinate, ffor more þai lufe gudes  
temporaH þen eternaH, and more þer bodyes þen þer saules. 16

The Fend  
owns many  
folk.

They love  
their bodies  
more than  
their souls.

[Fol. III. a.] That no man may sodanly come to hy deuocion, nor  
be wett *with* swetnes of contemplacyoñe. Cap. III.

The highest  
devotion  
comes not  
at first,

Scheuyd treuly it is to lufers þat in fyrst ȝeris of þer turnyng,  
no man to hee deuocion may attene, nor *with* swetnes of con- 20  
templacyoñ fully be moysted; vnneth treuly seldum, & als wer in  
twynkilnyng of an eghe, þai ar graunted to fele somqwhatt of heuenly  
þinges, & softly profetand at þe last in spirytt þai ere made stronge.  
Aftyrwarde when þai haue taken sadnes of maners, and, as þis pre- 24  
sent chaunabylnes sofyrs, þai ar gone vp to stabylnes of mynde,  
treuly *with* grete trauals some perfeccion is gettyn, þat þai in godly  
lufe sum ioy may fele. ¶ Neuer-þe-les it is noȝt sene þat aH  
treuly, þof þai be grete in vertow, onon fele warily þe warmnes of 28  
charite increate or vnwroght, and in þe flaume vnmesurde of lufe  
þai, meltand in þame-self, may synge þe songe of godis loueynge.  
Thys mistery treuly fro many is hydd, and to few moste speciaH it  
is scheuyd; for þe hyar þis degre is, þe fewer fynders has it in þis 32  
warld. // Seldome (no meruayH) we fynde any saynt, or so parfyte in  
þis lyfe, *with* so he lufe takyn up, þat he in contemplacyoñ wer lyft  
to swetnes of melody, þat is to say, þat he in hym-self myȝt take þe  
heuenly soonde in to hym sched, and als wer *with* melody he sukt 36  
gaynzelde lovyngis to god, & many notys makan in gostely

even to the  
most virtu-  
ous.

Seldom does  
any saint  
take in Di-  
vine melody,

and sing it  
out again to  
God;

<sup>1</sup> ? wevyng

- lovyng, and þat in hym-self myȝt fele þat hete of godis lufe. And neuer-þe-les, maruayl it is þat any man contemplatyue odyr-  
 wyes suld be troude: for þe psalme, *transfourmed* in-to þe persone  
 4 of man contemplatyue, sayes: *Transibo in domum dei in voce exul-*  
*tacionis & confessionis*, þat is to say: 'I saȝ go in to godis hows in  
 voyce of gladnes & of schriff,' qwhilke loueyng<sup>1</sup> is sownde of hyme  
 þat etis, þat is to say, of hym þat is glad of heuenly swetnes. //  
 8 Parfyte forsoth þat in-to þis passyng plente of endeles frenschyp ar  
 takyn, taght with swetnes þat saȝ not waste new lyffe in þe clere  
 chales of fuȝ swete charite, and in holy counsaȝ of myrth þai  
 drawe in to þere saules happy hete, with þe whilk þai, gretely gladdyd,  
 but in holy  
 mirth he  
 draws into  
 his soul's  
 happy heat.  
 12 has gretter comfort þen may be trowyd of gostely letwary. ¶ In  
 þame, treuly lufand þe heght of endeles heritage, is þis refreschyng,  
 to whome forsoth happyns dysces in þis exile: / and þat to þame  
 emonge saȝ not appere vnprofetable þat þai be some ȝeris be  
 16 ponyscht, þe whylk to sytt in heuenly setys with-outyn partyng  
 saȝ be lyftt. Of aȝ fleschly also þai ar chosyn, in syghte of our  
 maker to be moste dere, & clerely to be crowned. // Byrnt treuly þai  
 ar als seraphynne in hy hevyn, whos body be þaime-self has sityn,  
 20 & þer myndes emange aungels walkand to criste, þer lemman, þai  
 haue desyrde: þe whilk<sup>1</sup> also moste swetely has songen þis prayer  
 of endles lufe in Ihesu Ioyand: / 'O honely hete, aȝ delite swettar,  
 aȝ riches more delectable! O my god, o my lufe! in-to me scrith  
 24 with þi charite pirlyd, with þi bewte wounded; selyde doune &  
 comfort me heuy; medecyn, to me wrech, to þi lufur schew þi-self;  
 behald, in þe is aȝ my desyre, & aȝ my hert sekis. ¶ To þe my  
 hert desyres; to þe my flesch is þirsty: and þou to me opyns not,  
 28 bot turns þi face. þou spars þi dore & hydes þi-self, & of an  
 innocentis payns þou laghys. ¶ Emonge neuer-þe-les fro aȝ erthly  
 þou rauysches þi lufers, þou takes abowne aȝ desyre of warldly  
 þinges, and of þi lufe þou makes þame takers, & in lufyng ful grete  
 32 wyrkers. Qwharfore in gostely songe of byrnyng vp birstyng, to  
 þe, loueynges þai offyr, and with swetnes þe dart of lufe þai fele.  
 Hayle þerfore, o lufly lufe euerlastyng, þat<sup>1</sup> vs rayces fro þies lawe  
 þinges, & with so oft rauyschyng to þe sight of godis maistee vs  
 36 representys. ¶ Cum in to me, my leman! Al þat I had I gaf for  
 þe, and þat I suld haue, for þe I haue forsaken, þat þou in my  
 saule myȝt haue a mansyoȝ it forto comfort. Forsake þou neuer  
 hym þat þou feles so swetely smel in þi desyre, so þat with moste

God's lovers  
are punished  
here,

but, among  
angels they  
sing this  
Prayer of  
Endless Love  
to Christ:  
• My God,  
my Love,

[Fol. III. b.]

my flesh  
thirsts for  
Thee.

Hail, my  
Love ever-  
lasting!

<sup>1</sup> MS. þat þat.

Grant me  
grace to rest  
in Thee for  
ever.<sup>1</sup>

byrnyng desyre emonge þi halsyng euer desyres to be, so graunt me grace to loue þe, in þe to rest, þat in þi kyngdome I may be worthy *with-outen* ende þe forto see.

¶ þat ilk man chosyn of gode has his state ordand. 4  
Cap. IV.

Men burning  
with love  
seldom trade  
or become  
prelates,

but like An-  
gels' Hierar-  
chies, are  
near God.

God has fore-  
ordained all  
things,

but His  
judgment is  
secret.

IN lufe of lyfe euerlastyng, men contemplatyue hily þat ar brynde, þai ar forsoth as hiest<sup>1</sup> in lustyest byrnyng, & miryest of þe luser euerlastyng, so þat þai seldum or neuer gos vtward to warldly 8 besynes, nor 3it tak þe dignite of worschyp or prelacy, bot rather certainly *with-in* þame-selfe, þame-self<sup>t</sup> *with-haldyng* *with* ioy to criste in mynde þai alway ascend<sup>t</sup> in voyce of loueyng. ¶ In þis treuly þe kyrk felonys<sup>1</sup> aungellis Ierarchys, in þe whilk<sup>t</sup> aungellis 12 moste hy vtward<sup>t</sup> ar not sende, to god euermore nere beand<sup>t</sup>. ¶ So onely besy þai ar in godis syght, þat in cristis lufe ar he & contem- plaeyoñ, & souerante þai take nozt emongis men; bot to odyr it is kepe, þat ar more occupyed *with* mannys besynes, & le[s]se vse 16 inwarde lykyng. ¶ Ilk chosyn, þerfore, his degre has of god ordand before; so þat whills he þis to prelacy is chosyn, he þis to god *with-in* is besy to take hede, & god *with-in* þerto hym lyftis so þat he lese aH vtward<sup>t</sup> occupacyoñ. ¶ Slyke soþly ar moste haly, 20 & 3it of men ar haldyn laghyst; ffor þai seldom gos vtward<sup>t</sup> miraclys to do, be-cause in mynde onely þai dueH. ¶ Of oper treuly þat both to goddis seruiss þame-self submyttis, & þere sogettis discretely gouyrn. ¶ To oper also þat before men lyfe in fleshly penance vn- 24 sene, oft-tymes in þere lyfe tokyns grauntyd<sup>t</sup> ar scheuyd, or ellys after þere dede, þof aH in purgatory som-qwhiH fuH scharply þai be ponytschid<sup>t</sup>. ¶ AH sayntis treuly miracles haue nozt done, noudur in þere lyf nor aftyr þere dede, nor aH dampned, owdyr in þere lyfe or 28 after þere dede, miracle haue wantyd. ¶ þe dome treuly of god is preuay, þat yH wars suld<sup>t</sup> be made tokyns sene of synnars. ¶ And þa þat ar guyd<sup>t</sup> suld<sup>t</sup> be more whik<sup>t</sup> in lufe of þer makar, þo þinges despisyd<sup>t</sup> þat to gude & yH comonly may be had. ¶ Some forsoth 32 gude dedys has wrozt, [bot] nozt godis bot mannys worschip þai haue sozt, & þis after þer dede peryschis, þat only haueand<sup>t</sup> þat in þis warld<sup>t</sup> þai haue desyreH. Itt happyns treuly oft-sythes þat meynly 36 gude & les parfyt<sup>t</sup>, mirakyls has done, fluH many also heghe in deuocione in heuenly setys before goddis maieste playnly sessys,

[Fol. IV. n.]

<sup>1</sup> Over this word in another hand follows.



hauand þer medys emonge þe hegh companys of heuen. ¶ ffor þe feste of saynt mychael specially is worschyp<sup>t</sup>, and 3it of þe hyest ordyr of aungels he is noȝt trouyð. Some also to god turnyð, & 4 penance doande and warldly erandis forsakand, in þer mynde ioyis if þer name after þere dede anensse lyfars may be worschipt; to þe whilk<sup>t</sup> cristis treu seruand sulð take no hede, als in auntyr he loos aH þat he wyrkis. ¶ þo þingis treuly þat comon ar to gode & yH, 8 of sayntis ar not to be desyrd, bot charite & gostly vertuys with-outyn ceseynge in þer hartis be festynd, þe whilk not only þe saule kepys fro fylth of synnes, bot þe body als in þe dome saH rays to endeles mynð. ¶ AH þinge treuly þat here is done, sone cessys & 12 fleis; þere treuly, audyr in worschipe er in confusioñ, with-outyn end þai saH last. Actyue þerfore, & prelati<sup>s</sup> clere in connyng & vertew, men contemplatyue before þame-self sulð sett, & before god þer bettyrs þame hald, þame-self not trouand worpi to be gyfen to 16 contemplacyoñ, bot if paraunter goddis grace to þat þame wald enspyr.

St. Michael's day is specially honoured, and yet he is not of the highest order of angels.

All things here soon cease and flee.

Active men should set contemplative ones above themselves.

Differens be-twix godis lufars & þe warldis; & þer medis. [Cap. V.]

20 **N**o-thinge felys mans saule þe byrnyng of endeles lufe, þe whilk<sup>t</sup> before aH warldly vanite parfytile has not forsakyn, to heuenly þingis studyand besily to be giffyn, and with-outyn cesyng goddis lufe desyre, and aH creatours to be loffyð manerly to lufe. / 24 Treuly if aH þinge þat we lufe we lufe for god, god rather in it þen it we lufe / & so, not in it, bot in<sup>1</sup> god, we delite, whome forto vse with-outen end we saH be gladd. ¶ Wyckyd treuly þis warld lufe, settand þere-in þe lust of þere delectacyoñ; & þo þingis onely þat 28 to þis warldis ioy langis, þa couet with-outen cesyng. And how may a man do more fondly / more wrechidly or dampnably, þen fully to lufe þingis transitory & faylynge, onely for it-self? ¶ The trinite god treuly onely for þe self is to be lufyð. ¶ Put we þer- 32 fore oure mynde in it fully, & be we besy aH oure myndes in to þe ende to bere, þat we in itt with-outen end may be gladynd, so þat we lufe our-self, & al þingis þat we lufe, for þat allone. ¶ Bot þat synnar leghes, þat says he lufes god, & 3it he dredys not to serryf 36 syn. Ilke man treuly þat lufyse god is fre, nor to bondage of synne byndes noȝt hym-self, bot to þe seruys of rightwisnes stedfastly standys. ¶ Qwhills we treuly erthly þingis or comforth lufys for

No one can feel the fire of love who hasn't forsaken all worldly vanity.

The sinner lies, who says he loves God, and yet doesn't fear sin.

<sup>1</sup> in in margin in another hand.

If we love  
earthly  
things, we  
love not God.

Lovers of  
pleasure  
hike  
to hell.

[Fol. IV. b.]

God's love  
is fire,  
purging our  
souls from  
sin.

It gives us  
heavenly  
solace,

þe self; god *with-uten* doutte we lufe noȝt, forsoth hym not  
sarifand; bot if in creatours we be delittyd, so þat we our maker  
sett behynde, & þo þingis þat endles ar not, karis to felowe, als  
god hatand we saht be demed. ffuht frawarde treuly to þe saule it 4  
is / tokyn of dampnaȝoñe & þe tokyn of endles dede, whan man  
holly gyfes hym-self vnto þis warld, and in dyuers desyres of þe  
flesch & errours he gos as hym lyst. þus no meruayht is a wreech  
destruyd, ¶ and whils he wenis to folow<sup>1</sup> in lust, to penance of 8  
heht ay-lastand he hyes. ¶ þerfore no man suld dar presume, nor  
be pryde raise vp hym-self when he is despisid to hys repreue / or  
when flitynges to hym ar cast, nor hym-self defend, or for ih wordes  
ih gif agayne, ¶ bot aht þing, ahtwele lovyng alse represe, euenly 12  
beryng. On þis wyse treuly doande, we *with-uten* ende *with* criste  
saht be glad, ¶ gif we *with-uten* leffynge, lufe hym in þis lyfe;  
whos lufe in hartis rotyd & made sekyr, vs makes lyke vnto hys  
lyknes, and oper ioy, þat is to say godly, in-to vs he puttis, *with* 16  
byrnyng lufe playnly our myndes myrthand. ¶ His lufe treuly is  
fyer, firy makand oure saules, & pourgis þame fro aht degres of  
synne, makand þame lyzt & byrnande; whylk fyer byrnanð in þam  
þat is chosyn, myndely euer makes þame vp forto loke, and dede in 20  
þer desyre continually to *with-hald*. ¶ Qwharfore whils we may syn,  
lat vs charge þis warldis prosperite to flee, aduersite to bere gladly.  
¶ An euyht mynde forsoth losys whils it ioy, & whils it in  
creatours sekis gladnes, als wer *with* a flaterynge venome þe self 24  
kyllys: whos contagyuste to eschew be wele war, gostly fode  
behalnd, þat to byrnyng lufars holy is ordand in heuen. ¶ And  
so criste grauntyng, be we comforth in swete sange of charite, &  
be we delityd in so swete deuocyoñ, whils wykyd slepe in horribul 28  
dyrknes, & ful of synnes gos doune to paynes. ¶ ffuht grete mer-  
uayle it semys, þat mortalt man in so hegh lufe of god may be takyn,  
þat he in his moste preuay substance no þing felys bot heuenly  
solace, & als wer goyng to heghe clere desyre, in noys of organes 32  
to be contemplatue; þe whilk þat of odyr is done to sorow,  
turnys þanne to ioy, so þat þai seme in saule vnabih to soffyr  
payn / þe whilk also may not *with* drede of dede be turbylk, nor  
fro restfulnes to vn-es on any wyces be meuyd. ¶ *With* besy lufe 36  
treuly he his styrd, & in þoght þat is continually in Ihesu, ful sone  
he persauys his awen defautes: þe whilk correctand, forward of  
þam is war, & so besily he beres ríhtwysnes to þe tyme to god he be

led, & sittis in setys euerlastyng with heuenly citesyns. ¶ Qwhare-<sup>till we sit with the citizens of heaven.</sup>  
fore clere he standes in conscience, & stedfast in all gude wayes, þe  
whilk<sup>1</sup> neuer is noyed with worldly heuynes, nor with vaynglory  
4 gladynd. ¶ Obstatine treuly in warkis vncleue, þe lufe of criste  
knowes noȝt, for þai with fleschly likyng ar byrned, ¶ and to god  
þai zelde no deuocion, for þe byrdyn of riches with þe whilk þai ar  
þirstyn to þe erth. fforsoth þai ar not ordand to haue delytes of  
8 paradys, bot in þer frawardnes gose to þere dede; & þerfore worþely  
þer heuynes sal not be lessynd, nor sorow of þer dampnacion sal be  
put bak, for þai wilfully gos in lustis & synys, & luf of þe endeles  
lufar for fals luf frawardly þai haue lost. ¶ Qwharfore in paynes  
12 perpetuall, þat þai haue synned, playnly þai saff forþink, ¶ and ȝit  
of syns þai saff neuer be clenysd, bot endlesly byrnyd with fyris  
continuyd with-outen any comforth. // <sup>Sinners shall burn in endless flames.</sup>

Qwarfore is it more to take entent to lufe of god þen  
16 to konyng or disputacion. [Cap. VI.]

**E**monge alþingis þat we wrik<sup>1</sup> or þinke, to þe lufe of god be we <sup>Let us care more for God's love than for cleverness or disputing,</sup>  
more takand hede þen to connyng or disputacion. Lufe  
treuly delytes þe saule, / & conscience makes swete, drawand it fro  
20 lufe of lusty þinges here beneyth & fro desyre of mans awen excel-  
lence. ¶ Connyng with-oute charite beldes not to endeles heel,  
bott<sup>1</sup> bolnes to moste wreched vndoyng. ¶ Strong<sup>1</sup> þerfore be oure  
saules in takyng of harde labours for god, & be it wyes with heuenly <sup>[Fol. V. a.]</sup>  
24 sauour, noȝt worldly. Desire it to be lyghtynd with wysdome end-  
les, & with þatt fyr to be enflaumed with whilk som ar styrd  
onely oure maker to luf & desyre, & myȝtely is made strange to  
despisyng of all transitory þingis. In þies þingis þat abyde, noȝt  
28 countand þies þer moste solace þat þai here haue no duellyng,  
heuenly place noȝt made with hand with-outen cessyng þai seke,  
& cries: *Mihi viuere cristus est, & mori lucrum*, 'Criste to me is lyfe,  
& grete wynnynge to dy.' ¶ Treuly forsothe he lufys god þat to no  
32 wicked likeyng consentis. In als mykyll certainly is man fer fro  
cristis lufe, als he hym-self delytes in worldly þinge. ¶ Qwarfore if  
þou lufe god, þi werk<sup>1</sup> þat scheuys: ffor he neuer is proued to lufe  
god, whils to wicked desyres he is made to consent. ¶ Therefore to  
36 all þat ar in þis exil, þis dar I schewe, þat all þai þe maker of all  
þinge þat wil<sup>2</sup> not lufe, in-to dyrknes endies þai saff be kest, & þer  
<sup>and let our love show in our work.</sup>

<sup>1</sup> Over this word in another hand inflat: latine.

<sup>2</sup> saff crossed out; wil in the margin.

saH fele *with-uten* ende byrnyng of þe fyer of heH, þat here *with* lufe of þer gaynbyar<sup>1</sup> wald<sup>2</sup> nozt be lyghtynd. ¶ Sondyrð þai saH be fro þe company of syngars in charite of þer maker, & besily þai saH sorow, fro myrth kest oute of synngand in Ihesu, wantyng<sup>3</sup> þe elernes 4 & þe ioy of þame þat saH be crownd. ¶ ffor leuyr þame was a litiH whyle in warldly softnes tary, þen soffyr penance þat þer synnes myzt be clensed / & þai kume fuH of pyte before þe defendar of aH gode. In þe slippry way treuly & þe brode, in þis vale of wepyng 8 þai haue bene delityd, wher is no place of gladnes, bot of labour : wharefore *with-uten* relese, in *tourmentis* þai saH sorow, when pore to pes enerlastyng<sup>4</sup> sal be borne, & be made glade in þe delites of þe godhede gifand lyfe, þe whilk<sup>5</sup> with vertues wer arrayed fuH treuly 12 seand, & in gostely hete happily has florisched, þof aH in worthy heght<sup>6</sup> of þis warld<sup>7</sup> þai haue takyn no solace, nor emang<sup>8</sup> vnholsum wyemen þai haue not sawen pride, bot of wikkyd men þai haue born grenes, & temptacyons þai haue exclude fro þe saule, þe trone 16 of þe trinite þat in pes þai myzt<sup>9</sup> be haldyn. ¶ And treuly þai haue wodic<sup>10</sup> olk<sup>11</sup> vnthriftynes of venemus lyfe, clerly loueand<sup>12</sup> & most gladly gostly beute; and plays of softnes, þe whilk<sup>13</sup> 3onge age<sup>2</sup> acceptis, & vnwyse warldly men desyrs, þai haue demyd worþi represe, þink- 20 and<sup>14</sup> *with* continuance charitefuH sange in to our makar ascendyng. ¶ ffor whilk þinge, takars of luffy ioy, & heete consauand<sup>15</sup> þat may not be consumyd, in songe þai ryn of elene companys & luffy armony, and in frendely myrth heuenly þai haue in-3ett<sup>16</sup> a schadow agayne 24 aH hete of lychery & fylth. ¶ Qwharefore in byrnyng of sweetest lufe þai ar takyn vp to þe behaldyng<sup>17</sup> of þer lemman, & be flaume happyst florischand<sup>18</sup> þai ar in vertew, & frely lounes þer maker : and þer mynde now gos, in-to melody chaungyd þat lastys, and þe 28 thoythis fro hens-furth ar made songe, and þe hauH of þe saule, heuynes kest oute, *with* wondryfuH musyk<sup>19</sup> is fulfillyd; so þat prikkyng<sup>20</sup> before playnly it has lost, & hole in hee swetnes euermore it abydis, fuH meruellusly syngand in henly swete meditacion. 32 ¶ fforþermore, when þai go fro þis hardnes, and fro disesyþ þat here happyns, þen þe tyme comys þat þai sal be takyn, & *with-uten* doute to god be borne *with-uten* sorow, & emong<sup>21</sup> seraphyn haue þer setys ; ffor þai aH-to-gydyr sett<sup>22</sup> on fyer *with* fyer of lufe moste 36 heghe, and *with-in* þer saules byrmand<sup>23</sup>, so swetely & deuoutely þai ha louyd<sup>24</sup> god, þat what-some-ewer þai felt<sup>25</sup> in þame-self, heet<sup>26</sup> it was

Worldly sinners shall go to torment when the poor are borne to peace everlasting.

Lovers of God

are filled with music in their souls,

[Fol. V. b.]

<sup>1</sup> *redemptoris in margin.*

<sup>2</sup> *age on the margin, in another hand.*

gostly, heuently songe and godly swetnes. ¶ Herefore treuly it is, with heavenly song and sweetness.  
 þat þai *with-uten* heuynes dy, sothely with Ioy passand vnto so grete degre in endles worschip þai are lyft, and ar crounyd in be-  
 4 haldynge moste plentevous of þer makar, syngand with clerist wheris, þe whilk<sup>1</sup> also more byrnyngly desiris in-to þat godhede þat reulys aH þinge. ¶ And forsoth, þof þai now clerely behald þe chere of treuth, & with likyngest swetnes of þe godhede be  
 8 moistyd, ¶ 3it no meruayH after a litiH whyle þai saH be made more meruellus; Qwhen bodis of sayntis þat in erthi þis tyme ar haldyn fro þer grauys, saH be raysecl, and þer saules with þame saH be  
 knyttyd in þe last examinaciō. ¶ þen forsoth saH þai take princi- At the Doomsday  
 12 palite emang<sup>2</sup> pepyls, / & vnryghtwes þai saH deme to be dampned, they shall be chief among people,  
 ¶ and þai saH schew þat menly goyde wer blyst<sup>1</sup> to come to blisfulnes. ¶ þe generaH dome sothely þus done, in-to songe euerlastynge þai saH be borne, & with criste go vp þe heght of treuyth, þe fas of  
 16 god vsand with lufe *with-uten* end.—¶ Of þis it is scheuyd þat swetnes euerlastyng<sup>1</sup> mostis þer myndes, þe whilk vnabilly to be lousyd, þe bande<sup>1</sup> of trew charite byndis. Qwarfor rather latt vs  
 seke þat lufe of criste byrn vs *with-in*, þen we take hede to disputa- and shall see the face of God.  
 20 cion vnprofetabill. ¶ Qwhylys we treuly take hede to sekyng<sup>1</sup> vnmanerly, þe swetnes of euerlastyng<sup>1</sup> smellynge we fele nozt. Seek Christ's love, not disputation.  
 ¶ Wharfore many now sauours in so mykyH in brynnyng of con-  
 nyng<sup>1</sup>, & nozt of lufe, þat playnly what<sup>1</sup> luf is, or of what<sup>1</sup> sauour,  
 24 þai knaw nozt, þof aH þer laboure of aH þer stody þame aght to sprede vnto þis ende þat þai myzt byrne in goddis lufe. Alas, for  
 schame! an olde wyfe of goddis lufe is more expert, & les of warldly  
 likyng, þen þe grete devin, whos stody is vayne; ffor why, for  
 28 vanite he studys, þat he glorius may apere, & so be knawen, þat rentis & dignites he mo gett: þe whilk<sup>1</sup> a foyle, & not<sup>1</sup> wis, is<sup>2</sup> worpi  
 to be halden. An old wife knows more of God's love than a great divine does.

Of þe caus of heritikis, & fayth of þe Trinite.

32 [Cap. VII.]

Plente of holy treuth & hol to þam it sekys, schewes þe self<sup>1</sup>; & to þe childer of vnite, misteris hyd ar opyn. ¶ Qwharfore  
 soply spryngis frawardenes of heritikis, bot<sup>1</sup> of a vntaght mynde &  
 36 inordinate, þe whilk with desire of þe awen excellence is blyndid? Heresy springs from ignorance and vanity.  
 for þai treuly *with-in* þame-self, god to repreue be vayne desiris, cesis

<sup>1</sup> MS. bynde; a overlined in another hand.

<sup>2</sup> Another is is inserted in margin.

It is proud  
of new  
opinions.

It questions  
God's Son's  
eternity with  
Him.

[Fol. VI. a.]

He knows  
God truly,  
who knows  
that He is  
incompre-  
hensible.

If you ask  
what God is,

I say you  
shall never  
find an an-  
swer,

not; of þare addillynge it is also þat þai vtward<sup>t</sup> with playne argu-  
mentis gaynstandys þe treuth. ¶ And when cristyn religyōn wiþ  
aH contrariuste cut a-way, & fully acorde in vnite of lufe, þe maner  
of heretikis & proude is, new opynions to gett<sup>t</sup>, & fro þe sayings of 4  
haly kyrk<sup>t</sup>, questyons vnwont to schewe; and so þo þinges þat trew  
cristen men haly haldys, þai Ioy with þer vanites to sparpyH.  
¶ Errours of whome we kestande a-way says: þe sone treuly of  
god, evyn with-uten begynnyng<sup>t</sup> to þe fadyr, euermore is to be 8  
troweð & vnderstandeð: ffor bot if þe fadyr hyme with-oute  
begynnyng had gettyn, þe fuH godhede treuly in hym sulð not haue  
bene. / Sothely if god þe fadyr som-tyme had bene, when þat he  
had no sone, þen no meruayle he was les þen afterwarð when he þe 12  
sone had gotyn: þat, no man of gude mynde saH say. ¶ God þer-  
fore vnchaungable, god vnchaungable gettis, and þe whilk<sup>t</sup> he has  
gettyn with-uten end / & þis day also he cessis not to gett. ¶ ffor  
nouþer þe substanc<sup>e</sup> of þe sone som-tyme vngetyn myzt be calleð, 16  
nor þe beyng of þe getter þe self neuer felt<sup>t</sup>, with-oute an onely  
gettyn sone of þe self. Evyn treuly as þe begynnyng of þe god-  
hede, be no reson nor no witt<sup>t</sup> may be fun, be-caus begynnyng<sup>t</sup> it has  
not, so þe generacioñ of þe sone with þe euerlastyng of þe godhede 20  
vnchaungyngly bydis. ¶ Qwhen treuly in þe infenite of gode  
meruaille and worschip, with-oute begynnyng<sup>t</sup> aH-myghti clerely  
scheuys, to what end mans foly raises þe self to stryue, a sacrament  
vnabyH to be spokyn to þe eris of men dedly to schew? ¶ He 24  
treuly knawes god parfitly, þat hym felys incomprehensybyH & vn-  
abyH to be knawen. ¶ No þinge sothely parfitely is knawen, bot  
if þe caus þerof, how & what wyys it is, parfitely be knawen. In  
þis present lyfe treuly, in parte we know & in parte we can; in lyf 28  
treuly to cum<sup>l</sup>, parfytely we sal cun & fully, als to creatures is lefuH  
or spedful. ¶ fforsoth he þat oure þat þat is profitabyH of our  
makar euerlastyng<sup>t</sup> desyres to know, with-oute dout fro parfyte con-  
yng<sup>t</sup> of hym fonder he falles. ¶ þou askes what god is. I schortly 32  
to þe answer: Slike one & so grete he is, whatkyns or so mykiH  
none odyr is, no neuer may be. ¶ Gyf þou wiH know propirly to  
speke qwhat god is, I say, of þis questyōn answer saH þou neuer  
fynde. I haue not knawen; Aungels can not; Archangellis haue 36  
not hard<sup>t</sup>. Wharfore how wald<sup>t</sup> þou know þat is vnknawen & als  
vntaght<sup>t</sup>? God treuly þat is almyghty, may nocht þe teche what  
hyme-self is: ¶ Qwhat<sup>t</sup> god is treuly, if þou knew, als wys þou sulð

be als god is : þat, nouþer þou nor oþer creature may be. ¶ Stand<sup>or you'd be as wise as God.</sup> þerfore in þi degre, and hye þingis desyre þou not ! / ffor if þou desyre to know what god is, to be god þou desyrs ; þe whilk<sup>becums</sup> 4 þe not. Wele þou wote, allone god hym-self knawes, & knaw may. Treuly it is not of gods vnpower þat he may not þe tech hym-self als he is in hym-self, bot for hys vnhopyd worþines ; ffor slike one als he is, none oþer may be. If he soythly<sup>1</sup> treuly myzt be knawn, 8 incomprehensybiȝ þen wer he noȝt. It is I-nogh<sup>þerfor to þe to be content to know that God is,</sup> to know þat god is ; and agayns þe it wer gif þou wald<sup>and to love Him.</sup> know qwhat god is. ¶ Also it is to prays god parfytely, þat is to say, vn-abyȝ to be consauyȝ fully, to know, hym knawynge to lufe, louandy to 12 syng<sup>in hym, syngand in hym to rest, & be rest inward to endles rest to cume.</sup> Lat it not meue þe þat I haue sayd god parfytely to know, & I haue denyed hym to may be knawen, sen þe prophet in psalme has sayd<sup>Prete</sup>nde misericordiam tuam scientibus te, / þat 16 is to say : ' þi mercy schew to þame þe knawes.' Bot þis autorite þus vnderstand<sup>if þou wiȝ not erre : to þame þe knawes, þat is to say, god to be lufed, to be loved, to be worschipyȝ and glorifyde onely maker of aȝ þingis, a-boune aȝ þing<sup>is</sup>, be aȝ þing<sup>is</sup> & in aȝ þing<sup>is</sup>, þat</sup> 20 is blissed<sup>in warld of warldis, Amen.</sup>

þat in þe godhede we aw not to say thre godis or .iiij. kyndis, als we say thre persones ; and þat ilk man after quantite of his lufe sal be cald grete 24 or smal. [Cap. VIII.]

If any errand<sup>say, in þe Trinite .iiij. kyndes, be-cause .iiij. persones þai say, why sulȝ þai not also say .iiij. goddis, sen to god is all-oȝne to be god & his kynde to be ?</sup> ¶ We say treuly þe 28 fadyr is god, þe sone is god, þe holy goste is god ; ¶ þe fadyr also is hys kynde, þe sone is his kynde, þe holy gaste is hys kynd<sup>is</sup> : & 32 ȝit not<sup>.iiij. godis nor .iiij. kyndes we say ; bot o god .iiij. persones, to be of o kynde, with strange fayȝ we graunt.</sup> ¶ O godhede treuly 36 is of .iiij. persones full & parfyte, & ilka persone in þe self contenes þe hole godhede, euynhede & onhede forsoȝ haueand<sup>after þe substance of þe godhede, not wantand distinccion of diuersite after þe propirte of þe name.</sup> ¶ þai ar also .iiij. persones & o god, on kynde, 36 one substance, one godhede ; and þof ilk persone betokyn þe kynde, þof aȝ þer be .iiij. persones, ȝit þerfore .iiij. kyndis saȝ noȝt be vndir-<sup>1 substance and 1 God-head.</sup>

<sup>1</sup> If he soythly on the margin in the same hand.

The Trinity  
are 3 Persones,  
but 1 God.

standyd. ¶ And als our god þe fadyr & þe sone & þe holy goste, o kynde we cañ, & not .iiij., so þe he trinite .iiij. persones, not one allone we sañ say. ¶ þe ffadyr is called, be-cause of hym-self he gatt<sup>t</sup> a sone; þe sone is cald, be-caus of þe fadyr he is gottyn; þe 4. holy goste, be-caus of bothe þe holy fader & holy sone he is spyrk. ¶ þe fadyr lyfe, gettyn þe sone [lyfe] to hyme has gyfen his hole substance, so þat þe fadyr als mykiñ sukt be in hys sone als in hym-self . . . bot þe fadyr hys kynde has takyn of none, þe sone treuly 8 of his fadyr allon in his byrth has taken þat he is, ¶ fforsoth þe holy goste of þe fadyr & þe sone forthpassynge, & with þame & in þame endlesly beyngt, is no mor in hyme-self þen in aydere, ¶ Evyn treuly & euerlastynge he is with þaime of whome he is, sene he is 12 of þe same substance, of þe same kynde & of þe same<sup>1</sup> godhede, & þe þirk<sup>t</sup> persone in trinite. ¶ þe sone treuly euyrlastyng<sup>t</sup> of þe fader is be-kume man in tyme, / borne of a maydyn, þat he mankynd fro þe fendes power myzt<sup>t</sup> gaynby. ¶ þis is our lorde ihesu criste, þe 16 whilk only be festynd<sup>t</sup> in oure mynde, þe whilke onely for vs was tyde in þe crosse. ¶ No þing<sup>t</sup> treuly is so swete as to lufe crist. And þerfore ransake we not to mikyñ þo þingis þat we in þis lyfe may not consaue. In heuen treuly clarar þen lyght þai sañ be, if we 20 to lufe god gif añ our hartis. ¶ We sañ be treuly abyñ to be taght<sup>t</sup> of god, & in melody fuñ meruellus we sañ ioy, & in he myrth our makar loofe, & in fuñ swete esines with-oute grefe & yrksu-nes, with-outyn ende. ¶ fforsoth he þat mikyñ louys is grete, & he 24 þat leste louys is leste: ffor after þe gretnes of charite we hafe in vs, be-fore god sañ we be praysed. So is not before men, bot he þat moste ryches has or godis, is moste chargid & namly dred<sup>t</sup>; when þame aght not so to do, bot þame most worschip & drede þat 28 þai in connyng suppos be best. ¶ Mighty men of þis warld<sup>t</sup> treuly may no þing<sup>t</sup> do bot<sup>t</sup> to þar bodys or þer gudes; ¶ Holy men treuly has more worthynes: ¶ þai treuly sal haue power to spar heuen to þame þat þame disesis, & wald not þerfore do penance, and also heuyn 32 to opyn to þame in god þat þame has worschippyd & mayntened<sup>t</sup> in þis exil, whills þai with charite wer arayd, & añ vaynglory has not resauyd. Qwharfor charite to gett, to haue, & with-hald<sup>t</sup>, with añ þer myght & añ þer strenghtes þai suld<sup>t</sup> trauayñ, þat in þe day of 36 temptaciõ manfully þai myght stand<sup>t</sup> agayns þer enmys, & when þai sañ be p[r]ouyd<sup>2</sup>, þai mote take þe crowne of lyfe. ¶ Charite treuly makes men parfyte, & onely lufand parfityte to þe heght of

The Son be-  
came man,  
to redeem  
mankind.

He who loves  
God much is  
great,

tho' folk  
think rich  
men are.

Holy men  
can close or  
open heaven.

Love makes  
men perfect.

<sup>1</sup> same on the margin.

<sup>2</sup> be preuid on the margin.



lyfe contemplatyue ar graunteð to cume. ¶ And treuly pore, þof  
aH with heynes & vncennes þai be cled, 3itt sulð þai not be  
despisyð: for þai ar frendis of god & bredyr of criste, if þai þe  
4 byrdyn of pouyrte bere with dedis of loueyng. / þanne sikyrly þat  
3e despysed personys with-oute, with-in als heuenly citesenes wor-  
schip 3e, & in als mykiH for god to þer worschip growe 3e in als  
mykyH as he in his godhed wyrkes priuely, / þe whilk þam com-  
8 forthand says: *Beati pauperes quoniam vestrum est regnum dei,* /  
þat is to say: 'blissed be 3e pore, for 3ours is<sup>1</sup> þe kyngdome of god!'  
Treuly, grete tribulaciō & nede þat þai suffyr in þis lyfe, ar pourg-  
ynge of þer synnes; ffor whills þe pore in body with hongyr, þirst,  
12 cald & nakydnes & oþer greuys of þis warld is noyed, in saule fro  
vncennes & warldly fylthys he is pourgyd. ¶ And treuly, in tyme  
to come þe swetter rest of euyrlastyng pore men saH fele, in als  
mykyH as in þis lyfe moste greuous labours þai haue borne. ¶ To  
16 þame saH longe treuly to say: ¶ *Letati sumus pro diebus quibus nos  
humiliasti, annis quibus vidimus mala,* þat is to say: 'gladdynd we  
ar for þe days in qwhilk þou mekid vs, ffor<sup>2</sup> 3eres in qwhilk we  
haue sene grefe.' Qwarfore þe birdyn of pouerte hals þou with ioy,  
20 & oþer wrechydnes ha mynde gudely to bere, þat be þe sufferance of  
tribulaciō to ioy of pes euerlastyng þou may be worþi to cum!

The poor are  
friends of  
God, and  
brothers of  
Christ;

theirs is the  
kingdom of  
God,

they shall  
rest from  
their labours,  
in time to  
come;

therefore re-  
joice in thy  
poverty.

¶ Þat þe parfyte lufer of god had leuer rynne in-to  
grete payne, þen ons be synne greue god; & why  
24 god tourmentis ryghtwes be wykkyd. [Cap. IX.]

O<sup>f</sup> þe grete fyre of lufe so grete beute of verteu grows in saules,  
þat a ryghtwys man raþer wald chese to suffyr aH payne þen  
ones greue god / þofe aH he knew be penans he myght ryse and  
28 afterwarð ples god more & holyar be. ¶ ffor ilk parfyte þis vnder-  
standis, þat no-þing to god es more dere þen innocens, no-þinge  
more plesand þen gude wiH. ¶ Gyf we treuly lufe god rightwisly, [Fol. VII. a.]  
sonar we wald grete mede in heuyn lose þen ones synne venially /  
32 ffor moste ryghtwes it es, of rightwysnes no mede to ask, bot  
frenchypp of god, þat is hym-self. ¶ Better it is þerfore euer tur-  
mentry to suffyr þen ones fro ryghtwysnes to wyckednes wilfully to  
be led & knawyngly. [Wherefore it folowys þat þei þat crist so  
36 birningly lufys] þat on no wys [þai] wiH synne, not onely fro payne  
saH be free bot with aungels endlesly sal ioy. ¶ Þa treuly þat

A righteous  
man will  
suffer any  
pain rather  
than once  
grieve God.

It is better  
to suffer tor-  
ment than  
once be led  
knowingly  
into sin.

<sup>1</sup> is on the margin.

<sup>2</sup> MS. ffor

<sup>3</sup> MS. if,

wikkid dedis saryf, & warldly & fleschly solace þa weyn gretely is to be lufed, & þo þingis lofand þai desyre, forsoth both þe ioy þai lose þat þai lufe, & rins in-to wrechidnes þat þai escheuyd not.

The right-  
eous are chas-  
tised with  
the wicked,  
like corn and  
chaff under  
the flail, but  
the winnower  
drives off the  
chaff.

¶ Bot of sum it is wount to be asked qwhy god almyghty wyckeð 4  
& riȝtwes to-gidyr chastys. ¶ þou seis at ous vnder þe flayH both  
corne & chaff, bot in þe wyndouynge þe chaff is oute east & þe corne  
besily is gedyrð to mans vse. ¶ Gyf aH men trenly lyfed, *with-*  
*outen* doute in pes & tranquillite, *with-*outen debate & batteH we 8  
sukð dueH; bot sen emonge few gude ar many iH, many disesys  
cum, þat iH may be chastissyd: & þis enyH þingis to gude men hap-  
pyns for þai with iH ar mengyð vnto þere dede. Rightwes also for  
þai ar redy to synn, þat þat redynes be not broght to deide, be þe 12  
wande of oure meke fadyr þai ar taght to take here a lyght scouring,  
so þat þe bitter scouryng þat is to cum þai may scape. ¶ þerfore  
if persecucioñ, wrechydues, & oper dises þou suffyr, þou has þat  
acordys to þe place in þe whilk þou dwellis. Is not þis þe vayle of 16  
teris & tribulacioñ in whilk þou art? hou wakð þou þerfore be glad  
in presone, & lyfe in prosperite in aH þine exile, or *with-*outen dyses  
go þi long<sup>r</sup> pilgrimage? Haue mynde þat criste & his apostillis has  
suffyrð turmentry, & þou be blys sekis to com to ioy! bot þou saH 20  
not. ¶ fforsoth owdyr in þis lyfe þe fyer of goddis lufe þe ruste of  
our synnes sal waste, & our saules clence to make þame abyH to fie  
to blys, or ellis þe fyer of purgatory after þis lyfe our saules saH  
ponysch, if it happyn þat we scape þe fyer of heH. Or ellys þat in 24  
vs þe strenght of lufe be not so mikyH þat aH to-gidyr it may vs  
byrn. *With* tribulacioñ, seknes & dises behouys vs to be clensed.  
*With-*outin doute also þis we haue þat<sup>1</sup> no zong<sup>r</sup> man emong<sup>r</sup> flater-  
ingis & swete wordys of fayre wymmen & plente of þingis likynge 28  
may be made holy, bot if it be þe vntrauyd gretenes of godis grace,  
wher so grete & so many stirris many to faH þat also oft-tymes  
holy men has bene lost. Qwarefore moste merakyH I trow it is  
qwhen man be godis grace & lufe of criste þis chirischynge parfityly 32  
despisis, & be-twix þis enmys to þe sawle, þof aH to þe flesch þa  
seme soft, to þe he holynes of þe heuenly contemplacioñ manfully  
gose vp. And *with-*outen fayH, þe holyar he is & *with* solace of  
godis lufe more plenteously *with-*in fylk, þat he sett in fyer couth 36  
not byrn, & þe foule luste of vnclene lyfe offerynge þame-self he  
has parfityly slokynd. þe whilk no meruayH, & þof it be seldom,  
criste wyrkis in some to hyme belofyd, of whome it is say: *Ec-*

We dwell in  
the vale of  
tears and  
tribulation.

Christ  
suffered tor-  
ment.

[Fol. VII. b.]

Distress must  
cleanse us.

No young  
man can be  
made holy by  
fair women's  
sweet words.

<sup>1</sup> Overlined, whether by the same hand or not is doubtful.

*pandit nubem in proteccionem eorum, & ignem ut luceret eis per noctem, //* þat is to say: 'he has spred a clowyd, þe schawdow of godis grace, to þer defens agayn fleshly desyres, & fyer of endles lufe to  
 4 gyf þame lyght in mynd with-in be þe nyght of þis lyfe, þat þa be vnlefulnes of vayne beute be not takyn.' Cristis lufe treuly in  
 þame with so grete swetnes byrnys þat a fleshly & vnlefuþ likynge  
 þame pinke als fylth most foule, & þerfor it þai despise. ¶ þerfore  
 8 touch þou not licherusly þat noudyr is lefuþ [to] desire nor to haue. / Haue mynde also þi hande, þi tonge & þi body to with-  
 halþ, & in wymmen displeys not þi consciens. Stirryngis treuly of  
 lychery ar aray of men & wymen. Also hote letwaris & oper  
 12 metis þat with þer hete to mikiþ enflaumys þe flesh, whilk norischars of bodis & killars of saulis ar besy to make; þe whilk of chaste suld be escheuyd.

The love of Christ burns out fleshly lust. Therefore avoid lechery.

Take heed of thy hand, thy tongue, and thy body.

Pat god in dises is to be lufyd and worschipyd; &  
 16 also of myrth & mekenes of gode. [Cap. X.]

If temporaþ worschip with schame be destruyd, & worldly with  
 vilany be endyd, knawen it is with-oute doute þat better is  
 repreue þen worschip, & schame þen degre, heuynes þen lovyng;  
 20 for be þis þingis oft-tymes a man serithis in-to vaynglory, be þe toþer alway, if man paciently it bare, in þis lyfe to mekenes he suld be taght & in tyme to cum saþ he no payne suffyr, for rightwes gode twys saþ not ponysch; & he saþ be crouneck, for paciens of  
 24 pore saþ not perich with-outyn end. To holynes treuly þies þingis fyrst longis: in no maner to þink, to speke & do, þat god displeis; & also to þink, to speke & wyrk þat god may<sup>1</sup> plesse. Do þou þis after þi connyng, þat nouþer þou faþ in sclauder nor feyn þou not  
 28 to mikyþ holynes. ffor he is a fole þat before men haly desyrs to apere; & crueþ, þat when he is gude scheuys hym-self yþ. Som þingis treuly þer ar þat, be þam-self tan heed vnto, nouþer ar gode nor iþ, ffor in þere pore kynde þai ar nouþer medefuþ nor vn-  
 32 medefuþ: And slike þingis if þa be done, god myspleys not, nor if þai be vndone, plesis not god. ¶ Here treuly we may se, smeþ, fele & touch, & 3it we adyþ no mede nor vnmede. Aþ syn treuly owdyr is done to god[is] displeyng, or our neghburgh noyng, or to  
 36 our awen harme; bot many þingis emang men may be fun þat ar in none of þies. Despisyd treuly or<sup>2</sup> to be lost in þe syght of men,

Reproof is better for a man than honour.

The holy do nothing that displeases God, but everything that pleases Him.

Some things are neither good nor bad of themselves,

[Fol. VIII. a.] as smell, touch, &c.

<sup>1</sup> itt *struck out* before may

<sup>2</sup> MS. ar

Jesus, chastise me, purge me from evil, that I may feel Thy love.

Avoid self-sufficient folk.

Give up pride; be meek.

The righteous fear nothing while they keep from sin.

We must be tried on earth,

as gold in the furnace.

Never grumble, but ever thank God,

makes mane to ascend to Ioy of aungels. O gude Ihesu, here chastis, here cut, here smyte, here byrne, 3a & what-so-euer ples þi gudelynes, do to me, so þat I in tyme to cum haue none yH, bot I may þi lufe fele here & everlastyngly. ¶ ffor þe, despyed to be, to 4 aH men in<sup>1</sup> confusioñ & schame, swetter to me it is þen to be cald broþer of an erthly kyng & emong aH men & of aH men I be worschypyd; so þat wrecchednes saH on<sup>2</sup> me on ilka syde in þis lyfe & þat þou, god, in þe todyr me spare, ¶ I wiH be chastyd & correckyð 8 here, & criste to me þat graunt if payn to come odyr-wyse I may not scape. ¶ Proude treuly & fuH of wreth so seme worthy to þame-self þat þai may suffyr no þinge; At a lizt worde oft-tymes þai ar meuyd & with-out caus. þerfore þai ar to be fled more þen to 12 be our-cumyn, for þai ar fraward; And al-way þa defende þat þa haue takyn þof it be fals or vntrew, And noudyr þai wiH be ouyrcumyne with auctorite ne resuñ þat þai sukl not be sene hawsande haue sayd þat wer vnacorlyng; And when þa ar vntaght & þat þa 16 wote wele, 3it wiH þa latt as þai inspired wer in aH þingis þat to god longis, so þat þai may in aH place speke with-oute gaynsaying of any man; & leuyr þame is in þer errorr dueH styH þen of it oppynly be repreued. ¶ Lefe, bredyr, þis proude wodnes & wode 20 pryde, And our-self gretely lat vs meke whils we ar in þis way: for bettyr it is gude & lufly þat criste after oure dede to vs say, “frende, cum vppymare,” þen þat he say, “carl, go donyrmare;” so treuly saH it be of proude & meke. ¶ Qwharfore no tribulacioñ, 24 no dises, no wrechydnes, no schame, no repreue is to be dred to þe rightwys man, qwhils þat he synnes not & in contemplatyfe lyfe & luf of god aH-way he profettis. ¶ Or we treuly to þat kyngely haH may cum, in whilk with aungels of god & aH his sayntis fyllid with 28 swetnes, we saH be glad, vs befallis here to be repreuyd be flaterars & wrang-sayars, be fagiars & bakbitars, be praysars and blamears, so þat we in aH paciens & mekenes & charite to cristis preceptis & his counsaH gyfen aH-way we may be fun, when we saH be examynde, 32 als it is written: ¶ *Tanquam aurum in fornace probauit eos; //* þat is to say: ‘Als gold he has proued þam in þe fornas,’ þat has fyer on ilka syde, And he has fun þam worpi to haue hym-self. þus be prosperite & aduersite lat vs go be fyre & watyr, to tyme we cum 36 in-to refresching of heuenly lyfe! ¶ Haue mynde also in aH dises & nede & pouerte þat [þou] groch neuer, ne fondly speke or frawardly,

<sup>1</sup> Overlined by the writer.

<sup>2</sup> nocht struck out before on

- bot in aH þingis to god gif þankyng. þerbi treuly more ioyfuH for suffering here will bring you to the kingdom of saints.  
 saH þou be lyft to þe kyngdome of sayntes, If þou in þis world  
 gladly suffyr þinges beforesayd. O my saule, emong aH þingis þat  
 4 happyns, *with* likyng deuocon love<sup>1</sup> þi lord; loveyng fele þou  
 with swetnes, / & syngand taste þou with honily deuocion, sayand  
*Laudabo dominum in vita mea,* / þat is to say: 'my lorde saH I [Fol. VIII. b.]  
 worschip in my lyfe,' whedyr I be disesyð or esyð, whedyr I take  
 8 worschip or schame. Als longe als I am sal I syng to my god. ¶ If Sing to Jesus.  
 I rist, in Ihesu I syng; & if I suffyr persecucion, luf of god forget  
 I not. To me treuly it is I-noghe my god to lufe & to hym to cum,  
 sen I may do non opir nor to þe wark of oper þinge my-self I fele  
 12 disposyð bot to lufe crist. And 3it I cum not to so grete lufe of  
 god as myn eldar fadyrs, þe whilk also many odyr profetabiH þingis  
 has done—wharof fuH gretely I am a-schamyð & in my-self con-  
 fusyð. O lorde, þefore my hart make brode þat it may be more  
 16 abyH þi lufe to persau. More abiH treuly man is to resaue so Broaden my heart, O Lord, to perceive better Thy love.  
 mykiH, more of charite he takes & savirs, & les for þe flesch he caris,  
 bot with discrecion, so þat it be of hym after þe sentence of þe  
 wys: / *Modicum mihi laboravi & inueni mihi multam requiem,* /  
 20 þat is to say: 'a lityH I haue trauayld with my-self, & to my-self  
 grete rest I haue fun'—ffor after few 3ers of þis lyfe, rest has þe After a few years of this life, the righteous finds everlasting rest.  
 ryghtwes fun of euerlastyng. ¶ In þis habitacion of exile þe holy  
 luf of god hym-self scheuys nouper to mery nor fuH heuy, bot  
 24 cherefulnes he has with rypnes. ¶ fforsoithe some laghtyr repreve  
 & some prays; laghtyr þerfor þat is of lyghtnes & vanite of mynde,  
 is to repreve, bot þat treuly þat is of gladnes of consciens & gostely  
 myrth is forto prays—þe whilk onely is in rightwis, & it is cald  
 28 myrth in lufe of god. / Wharfor if we be glad & mery, wykyð cal  
 vs wanton; if we be heuy, ypocritis. ¶ Vnneth sothely can any Few men see good in others that is not in themselves. And they see their own sins in other folk.  
 man trow gude in a noþer þat he fyndes not in hym-self; and þe  
 synne in whilk he stumbyls, he wenis a noþer it has. And þe dede  
 32 of wykyd þis is, þat if any þer lyfe felow not, þai trist þat he gos  
 wrange & is desauyd—And þis is for mekenes he has forsakyn.  
 Degres also of mekenes is: to hald þer eghen law, not he. In  
 speche to haue maner & not to pas it. þer bettyrs & more connyng  
 36 gladly to here, & rather to wiH wisdom be hard of odyr þen of  
 þame-self. þe tyme of speking not to take to sone. / ffro comone  
 lyfe not to go. Odyr to sett before þi-self. þi frailtes to knawe  
 and to deme þi-self wars þen aH oper. ¶ If I treuly wakð com

Let me be  
low in men's  
esteem, so  
that all my  
joy may be in  
Jesus.

God shall de-  
liver my soul  
from the  
wicked lips of  
flatterers and  
backbiters.

Examine  
yourself,

[Fol. IX. a.]  
and when you  
see you are  
blame-  
worthy, re-  
fuse honour.

The righteous  
sit with the  
poor as gladly  
as with kings.

Love is as  
strange as  
death.

emonge men, þat I suld<sup>t</sup> sytt last in noumbyr I ha desyred<sup>t</sup>, &  
lest to be halden in opinion, & so aH my ioy suld be in criste  
Ihesu, & so to mans prayсыng or þer blameyng<sup>t</sup> I suld<sup>t</sup> take no  
hede; bot with besy deuocion to god I suld<sup>t</sup> desire. ¶ Many forsoth 4  
þat with me haue spoken, like wer to scorpions, for with þere hede  
flaterand<sup>t</sup> þai haue fagyð, & with þare tayl bakhytand<sup>t</sup> þai haue  
smytten; ffor wycked lyppis of whome & sorofull tongis my saule  
god sal delyuer, settand<sup>t</sup> it in ioy of rest. ¶ Bot wharof is comyn 8  
so grete madnes in-to mans mynde þat none wiH now be blameð,  
none be repreuyd wiH, bot treuly aH sekis to be prayseð; þa Ioy to  
worschip, þai laghe to fauyr. Also þai þat name berys of lyfe more  
cunnyng<sup>t</sup>; / bot to me slike semys owdyr abowñ mesure holy or els 12  
mad, þof aH þai be callyd wys & taght. ¶ Qwho is þat treuly of  
gude mynde hym-self<sup>t</sup> þat leuys, not takand hede to hym-self, &  
hym-self gladdys in voyde wordis of men? ¶ If he treuly bisily  
hym-self<sup>t</sup> behalde, & chargis to knaw whatkyns he is in þoghtis & 16  
dedys, sone may he fele hyme-self, & whedyr he be worþi wor-  
schyp or reprefe þe may fynde. ¶ Qwhen he þerfore hym-self seis  
in many þingis worþi blame & in fewe þingis to be prayseð, wor-  
schip of fauour þe whilk<sup>t</sup> he is not worþi with gladnes he suld<sup>t</sup> not 20  
take, bot if he erryd mad in mynde. ¶ If treuly hym-self woundyr-  
fully behaldand<sup>t</sup> in heet & swetnes of godis lufe he fynde meruelusly  
wax warme, And hely to go in-to lyfe contemplatyue, in þis also  
besily to stande, ¶ And þis also he has in mynde oudyr grete synnes 24  
he has nott done or if he haue any done, be trewe penans he trow  
þai be elensyð: / þen treuly for worschyp of men hym behoues not<sup>t</sup>  
to sorow, ffor he was more worthy, þat is to say felischip of aungels.  
¶ Qwo-so-euer is þus disposyð, no more suld<sup>t</sup> ioy with a kynge to 28  
sytt<sup>t</sup> þen with a pore man. ¶ ffor to ryches he takes no hede and  
worschippes of men, bot vnto þe lyfe & medis of ilka man. ¶ He  
haldis it<sup>t</sup> not<sup>t</sup> grete to schyne in gold<sup>t</sup> nor to be vmbelappyd with  
grete menze to go in purple to be glad in byschoppys aray treuly 32  
holy in swete consciens, aH lykyngis & riches he settis before.

þat godis lufar, þe world, idylnes & irksomnes for-  
sakis; and of ypocritis & couetous men. [Cap. XI.]

IN þe cantikyls it is sayð: 'lufe als dede is strange, And lufe is 36  
hard<sup>t</sup> as heH.' ¶ Dede treuly kyllis þe whik, heH sothely  
spares not þe dede. So certanly þe lufe of god: mane þat it parfitye

- rauschys, not onely it<sup>t</sup> kyllys fro lufe growndly of þis warlð, bot  
 also to þe warlð slayne & to heuyn qwhikynk to suffyr for god  
 tribulaciō & warldly wrechidnes fuð mikyH it stirrys. ¶ Qwhar- The love of  
God kills love  
of the world.  
 4 for what-so-euer þou be þat hopis þat þou lufes criste, to þis take  
 hede; for if þou behald<sup>t</sup> ȝit erthly þinges with likynge, & þi saule  
 hy þou fyndis also to suffyr wrongis or ellys dede, forsoth godis  
 trew lufer þou scheuys þat þou art<sup>t</sup> not. Sothely a treu lufer nouþer The lover of  
God suffers  
hardship for  
Him.  
 8 to þe warlð dresses his ee, nor he dredis for god to suffyr aH þat to  
 þe body semys hevy or hard, & ȝit he is not lettýd fro thoyth of  
 his lemman Ihesu, qwha[t]-so-euer to hym happyn. ¶ þou also þat Thou, Lover  
of Christ,  
 owþer godis lufar art<sup>t</sup> or with þi hole mynde dissyrs to be, alway  
 12 stody als mykyl as þou may be cristis grace, not<sup>t</sup> to be noyd with study, by His  
grace not to  
be amoyed  
with irksome-  
ness.  
 irksunnes, nor with ydilnes to be takyn. ¶ And if<sup>t</sup> it some-tyme  
 happyn þat swete esines be not to þe in prayng<sup>t</sup> or gude þinkyng,  
 so þat þou be of he mynde be songe of. holy contemplacyō &  
 16 singe þou may not as þou was wontt, Cees not ȝit to rede or pray, or Cease not to  
pray and do  
good deeds.  
 ellis some oder gude dede inwarð or outwarð do, þat not in-to idil-  
 nes or sleuyth þou scryth. Many sothely irksomnes has drawn to  
 idilnes, & ydilnes to necligens & wikkydnes. ¶ Qwharfore be þou  
 20 feruent alway in als mykil as in þe is, & haue not<sup>t</sup> þi desyre bowed  
 to any-þing of þis warlð þat may be had or desiryð. No man  
 treuly to god parfitely is knyttid<sup>t</sup> qwhils he in desyre to any creature  
 warldly is bune. ¶ Some also þer ar þat<sup>t</sup> outward<sup>t</sup> semys to god If bound in  
love to any  
worldly  
creature, you  
cannot be  
knitted to  
God.  
 24 iunyð, And with-in to fendes þai ar gyfyn. Þis ar similate & fals,  
 þat chalangis þe wreth of god. ¶ ffenyð forsoth þai ar þat with  
 worde þe warlð despisis & it<sup>t</sup> with þer dedys to mykyl ar knawen [Fol. IX. b.]  
 to lufe itt. ¶ Of god spekand<sup>t</sup> þai wiH be sene, & with-in in so  
 28 mikiH ar takyn with lufe of mony þat also sum-tyme for þe weght  
 of ij halpens þai stryue. þe whilk opinand þer mouth to god  
 desyres & barly charite wantand<sup>t</sup>, qwhils þai no heet<sup>t</sup> of faith &  
 charite hauys, þame-self<sup>t</sup> in gate moste holy, & clethyng & spech  
 32 þai schew. Þis also more-ouer þame-self hostis stedfast in lyght  
 dises, bot when þa cum þerto, qwhere sonest<sup>t</sup> þai sulð gayn-stand<sup>t</sup>,  
 þere tityst<sup>t</sup> ar þai brokyn, & þere þai faH: / And þen opinyt<sup>t</sup> it<sup>t</sup>  
 scheuyð be-fore þat was hyd. ¶ Qwhen þai also in riches flowe  
 36 and with riches ar fed, ȝit þa say þai ett fuH lityH & þat þa haue so  
 grete boght<sup>t</sup> þat aH þis warlð is bot<sup>t</sup> vanite, þat as þa say vnneith for  
 febulnes þa may last. ¶ DesaueabyH also þai ar, for warldly  
 wisdom þai haue, & in þat þa begile, þat with oþer waytyngis þai ar  
 40 not perseuyð, in als mekyH as þai ar war & eschew losse of warldly

gude, vnder þe tith<sup>h</sup> of gostely rest couetis hyland<sup>k</sup> in despyte of þinges euerlastinge. ¶ Bot slyke, þof aȝ þai lurk<sup>t</sup> to a tyme, withouten doute longe before þe ende or at þe lest in þe ende qwhat kynns þai haue bene þai saȝ appere, þe whilk<sup>t</sup> almus þat þai do or 4 any oȝr dede in sight<sup>t</sup> of men, þa do þat<sup>t</sup> aȝ of men may be sene. And worpely slike prouokes þe wreȝh of god, for þai holy desirand<sup>k</sup> not to be, bot<sup>t</sup> to bee sene, & *with-in*, wher god sees, wantand<sup>k</sup> trew charite, þer awen loy not goddis þai chalange. ¶ Iffuȝ hark<sup>k</sup> treuly 8 it is a wynnyng craft<sup>t</sup> or office to haue & not to be couetous.

*nota* ¶ Qwharfore oft-tymes prestis ar defamyd<sup>k</sup> emong<sup>t</sup> þe pepyȝ þat þof þa be chaste þa ar fun couetous, if þai be large þai ar made lychurs. And oft-tymes it<sup>t</sup> happyns þat þe ordyr of<sup>t</sup> presthode takyn deppar 12 in<sup>1</sup> synne, in so mykil þai faȝ als þe he degree vnworthely þai haue takyn./ Not<sup>t</sup> few treuly *with* noyus couetys sett<sup>t</sup> on fyre, vnder colur of sekenes or pouerte þat may com, þer gudys þai say þai geder þat sodan wrechidnes þai may eschew; bot of fendys þai ar begilde: 16

*nota* for bothe worldly gudes þai loos, and dyrknes þat<sup>t</sup> þai drede þai rynne in-to, ¶ ffor god, his seruandis þat<sup>t</sup> delyners in þer sight, before þai see nott<sup>t</sup>. & þat is warst of aȝ: whils þai *with-in with* worldly couetys ar fulfilyd<sup>k</sup>, *with-oute* þai fene þam-self *with* tokyn 20 of halynes to selhyen. ¶ Bot þat our lordis seruand is, In our lorde tristis, & gudes þe whilk he has ouer his nede, to þame þat it nedis he sparpyȝ. ¶ þe seruand<sup>k</sup> treuly of þe world<sup>k</sup> aȝ þat<sup>t</sup> he has to his couetis vnabyȝ to be fulfyld<sup>k</sup> stodys iȝ to kepe, þat he is so grete a 24 chynche þat he dar not<sup>t</sup> ete bot<sup>t</sup> foule & scarsly, þat so he sparand<sup>k</sup> mykiȝ mone may gedyr. And þies þai ar þat<sup>t</sup> þe psalme schamys sayand<sup>k</sup>: *Inimici eius terram lingent*, þat is to say: ‘his enmys þe erȝ saȝ lykke.’ 28

þat lufars of god *with* hym sall deem, & of lufe of konyng be labour gettyn, & of god. And þat a trew lufar nowder *with* fastyng nor abstinence or counsel & *presumpcion* erris not nor is be- 32 gillyd.

[Cap. XII.]

Lovers of  
Christ are at  
rest

[Fol. X. a.]

**M**Ans saule of gode<sup>2</sup> onely takar, Any-þinge les þen god may not fulfyȝ, wharfore erȝhly lufars neuer ar fulfilyd<sup>k</sup>. Rest<sup>t</sup> þerfore of criste lufars is qwhils þer hartis in lufe of god be desire 36

<sup>1</sup> MS. in in

<sup>2</sup> MS. gude



- & poght is festynde And lufand & byrmand & syngand it behaldis. while their thoughts are fixed on Him, and heavenly music ravishes their souls.
- ¶ Swettest for soth is þe rest whilk þe spirit takys qwilst swete sownð godly cums douñ in whilk it is delityd, And in moste swete songe & playfuH rauischyd is þe mynde to syngre likeyngis of lufe euerlastyngre. Now forsoth, in mouth sowndis agayne þe loueynge of god & of þe blist maydin in qwhome more þen may be trowed it is Ioyð. And þis no meruail happis whilst þe hart of þe singar groundly with heuenly fyer is byrnde And in-to his lyknes is figurde in þe whilk aH swete songe is & mery, in sauour heuenly moystand owr affeccioñ; ¶ And wherfore withinward delitys he folowes, & in songe & poght he Ioyes in byrnyng of lufe. ¶ þis treuly to aH dedely is vntrowabyH, / & he þat has þis not trowes not þat any þinge so swete & fuH of swetnes A man to take 3it beand in body þat wiH rote & with þe fetyr of dedlynes is greuyd. ¶ þe havar also meruails, bot for þe gudenes of god vnabyH to be tald he is gladynd þat plentevosly gyfis his gude & not vmbraydis, of whome he takes aH þat he felis. ¶ fforsoth when he þat grete þing [has]—& treuly it is cald grete, for varelly to dedely nehand it is vnkawen—if it want neuer he trouys in prosperite to be; always in lufe he longis; whilst þat he wakis besily, Oudyr he syngis or of lufe he pinkes and of his lufer, bot and he be allone, more swetely he synges. ¶ Truly for þe tyme þat any man þis haf takyn, Aftirward fully saH neuer go fro itt, bot euermore saH byde heet, swetenes or singing if aH þis be noght nere. ¶ Treuly al þis bidys to-gidyr, bot if þai be repressyd with fuH grete sekene of þe hede or of þe breste or of þe syde, or with grete hongyr or first with þe whilk þe flesh is brokyn, or with to mykiH cold or hete or with trauayl þai be lettyd. ¶ Hym þerfore it behoues þat in godis lufe wiH syngre & syngandly lufe & byrne, in wildernes to be, & in to mykiH abstinence not to lyfe, nor to be gifyn on any wyse to superfluite or waste./ Neuer-þe-les bettyr it wer to hym in lityH þing vnkawyng measure to passe, whils he with gude entent dose it to sustene kynde, þen if he for to mikyH fastyngre began to fayH, & for febilnes of body he myght not syngre. ¶ Bot with-oute doute, he þat to þis is chosyn, with falshede of þe fende noudyr in ettyngre nor in absteneyngre is ouercomen. ¶ þe trew treuly lufer of criste & of criste taght, with no les stody is war of to mikyH þen of to lityH; with-outyn comparison treuly more mede saH he be worthy with songfuH ioy prayand, behaldand, redeand & pinkand weH bot discretely etand, þen if he with-outen þis euermore suld
- There is incredible joy found in the Virgin.
- The heavenly singer's joy is in his burning love to the 'deadly' incredible,
- but if it fail the 'haver,' he feels he has no prosperity.
- Once taken, it never quite leaves him.
- Those who rejoice in God's love should live sparingly in the wilderness, but should keep the body in fit condition for heavenly song, though feeding rather too much than too little,

eating discreetly, not fasting too much.

I should not feign holiness where none is.

[Fol. X. b.]

Yet fasting is good to subdue fleshly lust.

Death of evil love belongs to him that gives heed to contemplation;  
Christ lives in him.

Lord, come down! come, my beloved, lift me from my heaviness.

He who joys in God is inspired by the Holy Ghost,

he shall not stray.

fast, brede allone or herbys if he suld ete & besily suld pray & rede. ¶ Ettyn I haue & dronkyn of þis þat semed best, not for I lufed likyng, bot for kynde in godis seruys suld be sustenyd & in louyng of Ihesu criste, conformand me to þame with whome I 4 dwellyd in gude maner for criste, & þat I suld nott fene holynes wher none es, nor þat men suld not me prays to mykil wher I wer fult litiht to prays. ¶ ffor dyuers also I haue gone, not for þai fed me comonly or on hard maner, bot for we haue not acordet in 8 maners or for som oþer cause resonabyh. Neuer<sup>1</sup> þe-les I dar say with blissyd Iob: 'folis haue despisyd me,' & when I had gone fro þame, þai haue bak-bittyn me: neuer-þe-les aschamyd saht þai be when þa se me þat haue sayd þat I wald not abyde bot wher I 12 myght be delicately fed. Better treuly it is to se þat I despyse, þen to desire þat I saht not se. ¶ ffastinge no meruayht is fult gude, desyres of fleschly lust forto kest downe And wylde lychery of mynde forto make taame. In hym treuly þat goos in-to þe heght 16 of contemplaciõ be songe & byrnyng of lufe, liggis Als w[e]re slekkyd fleschly desyres.// Dede treuly of yh affeccion to hyme longis þat to contemplaciõ takis hede, whos saule also with-in in-to A-noþer Ioy and a-noþer forme now is turnyd; he lyvis now not 20 hym-self, crist treuly in hym lyvis, wharfore in his lufe he meltis, in hym-self he longis & nerhand he faylis for swetnes, vnneth he is for lufe. ¶ His saule it is þat sayes: *Nunciate dilecto quia amore languet*, þat is to say: 'schew to my lemman þat I for lufe longe,' 24 to dy I desire, to be loused I couet, to go ful gretely I jerne. Behald, for luf I dy. Lorde, cum downe! Cum, my lemman, lyft me fro heuynes. Be-hald, I lufe, I synge, I am ful hote, with-in my-self I byrne. Haue mercy on me wrech, bidding me before þe 28 be brought. ¶ He þat þis ioy has & in þis lyfe þus is gladdynd, of þe holy goste he is inspiryd, he may not erre; what-euer he do, leefful it is. No man dedely so gude counsaile to hym may gyfe Als þat is þat he in hym-self has of gode<sup>2</sup> vndedly. ¶ Odyr treuly 32 if þa to hym wald gif counsale, with-uten doute þai saht erre, for þa ha not knawen hym: / he treuly saht nott erre, & if he wald to þer skyllis gif assent, of gode<sup>2</sup> he sal not be suffryd, þat to hys wiht constrenys hym þat it he pass not. Wharfore of slike is sayde: 36 *Spiritualis omnia iudicat & a nemine iudicatur*, þat is to say: 'þe gostely man aht þinge demys, and of no man he is demyd.' Bot no man of so grete presumpciõ be þat he hym-self suppois slikon

<sup>1</sup> & resonabil struck out before Neuer

<sup>2</sup> MS. gude

to be, þof aH þe warld̃ parfitely he haue forsakin & þof he haue  
 led solitary lyfe vnabilly to be repreued & þofe he haue gone in-to  
 behaldynge of heuenly þinges. ¶ þis grace treuly to aH contem-  
 4 platife is not gr̃antyð, bott seldome & to moste few, þe whilk̃ hy  
 rest of body takand & of mynde, to þe wark̃ of god be strenght of  
 lufe onely ar chosyn. ffuH hard̃ it is sothely slike a man to fynde;  
 & for þai ar fewe, fuH dere þai ar had, desirabyH & louyd before  
 8 god & man; bot aungels also Ioys in þer passing̃ fro þis warld̃ to  
 whome becomes aungellis cump̃any. ¶ Many forsoth þer ar þat  
 of[t] in gret deuocion & swetnes to god þer prayers offyr / &  
 swetnes of contemplacion prayand & þinkand þai may fele, þe  
 12 whilk̃ also rins not aboute, bot bidys in rest.

Yet God's  
 grace is not  
 granted to all  
 who live the  
 contempla-  
 tive life.

That no man salle deme odyr, bot to god gif louynge;  
 And of ayth desyrs of godis lufe, & of womans  
 cump̃any be eschewyd. [Cap. XIII.]

16 I ff any man holily lyue & r̃iztwysly, Also warst synnars despise  
 he nott. ¶ þai treuly tempyd saH, for þai haue no grace of  
 gaynstandynge, þof aH be þer awen malyce fro gude to yH þai<sup>1</sup> turne  
 þame-self. No man may wel wyrk & god lufe & chast be, bot if  
 20 god þat to hym gyfe. ¶ þou also þat bolnis in pryde for þou has  
 done weH, for þi-self fro fleschly lustys þou haste restrenyd, And  
 scharp penance þou hast suffyr, qwharfore of mans mouth þou has  
 takyn praysing̃: haue mynde for bot if þe gudelynes of criste þe  
 24 had ouercouyr̃t, in-to als many illis or in-to wars als he þat is fallyn  
 þou suld̃ ha fallyn. ¶ Of þi-self treuly þou has no grace of gayn-  
 standyng̃, bot of hym to whome is sayde: *Diligam te domine, forti-*  
*tudo mea*, // 'þe, lorde my strenght, I saH lufe.' // Wharfore if  
 28 þou noght̃ haue þat þou haste not takyn, why prydis þou þe als þou  
 it had not̃ takin? ¶ I forsoth to my god dois þanking̃ þe whilk̃,  
 with-oute my merit̃is, for my gude and his worschip, his chyld so  
 had chastyð, his seruand so has ferid, þat it semys fuH swete to me  
 32 warldly liking̃is þat ar both few & sone slippyng̃e to fle, in so mikyH  
 þat payns of heH þat ar boyth many & neuer saH ende I myzt be  
 worthy to eschewe; ¶ And zitt̃ agayne þat so me has taght̃ &  
 vertew techinge has gifyn þat þis present penance And tribulacion  
 36 gladly I sul bere, in so mykiH þat to euerlasting̃ delectacion &  
 prosperite most fuH, ful liztly I myght cume—ffor, if we wiH, lyghtly

Let no holy  
 man despise  
 even the  
 worst sin-  
 ners.

[Fol. XI. a.]

Take not  
 men's  
 praises;

except for  
 Christ's help  
 you would be  
 as bad as the  
 worst.

Thank God  
 for His clas-  
 sement of  
 you.

We must be  
cleansd here.

Foolish was  
my youth,  
vain my  
childhood,  
and my early  
manhood un-  
clean.

Three women  
reproved me,

for complain-  
ing that one  
wore horns  
[Pianché,  
*Cycl.* ii. 125;  
Fairholt  
(1846), 530].  
that another  
had great  
paps, and the  
third because  
I threatened  
to touch her.

[Fol. XI. b.]

A 4th woman  
despised me  
for my only  
talking, and  
not doing.

& with-oute grete scharpnes we may in þis life parfite ly forþinke  
And our-self clenys, whils we als mykiþ as we may wytis destroys.  
¶ In tyme treuly to cum, if we be not here clenysyd, þat þe apostiff  
is trew we saþ fynd, sayand þis wordis: ¶ *Horrenulum est incidere* 4  
*in manus dei riuentis*, // ‘Horribil it is to saþ in þe handis of god<sup>1</sup>  
of lyve.’ Lord god, of me haue mercy! My 3outh was fonde, My  
childhode vayne, my 3onge age vnclene; bot now, lorde Ihesu, with  
þi holy lufe my hart is enflaumyd And my renes ar chaungyþ, And 8  
also my saule now wiþ not touche for bytternes befor þat was my  
fode, and myne affeccioþ now is slike: bot synne no-þinge I hate,  
nought drede I bot to greue god. I ioye not bot in god, I sorou not  
bot for my synne; no-þinge I lufe bot god, no-þing I trist bot 12  
hyme; no-þinge me heuys bot synne, no-þinge me gladyns bot  
criste. Neuer-þe-les now late of thre wymmen worthely worþi  
repreve I toke. ¶ One me repreuyd, for I, couetand þer wodnes to  
correct in waste & softnes of cleþyng, þer vnmanerly aray to mykiþ 16  
I beheld; þe whilk sayd þat me aght not so mykiþ þame to behald  
þat I myght knawe whedyr þai war hornyd or none—and als me þinke,  
wel me sche repreuyd, & made me aschamyd. A-noþer me repreuyd  
for of hir gret pappys I spak als þai had me delityd; þe whilk 20  
sayd what þat wer to me if þa wer grete or smaþ?—& þis also riþt-  
wesly spak. ¶ þe thirþ, me touchand in play, be-cause I thrett als  
I boystusly hir wald touch or tochyd, sche sayd: ‘A rest, broþer,’  
als qwhosay: to<sup>2</sup> þin astate, þat is to say of religyon, it longis not 24  
with wymmen to play—And scho also not vnworthely me has con-  
fusyd. Sothely me aght rather haue suffryd þen oght haue done  
agayn. fforsoth comand vn-to my-self, to my godd I do loueynge,  
for be þere wordes he taght me gude, and swetter way to me has 28  
scheuyd þen I before knewe, in so mykeþ þat—cristis grace in me  
wyrkyng—repreueabyþ in þis party before wymmen I saþ not be  
fun. ¶ þe fourþ woman to whome in party I was famylar, not me  
repreuyng bot als wer me despysinge sayd: ¶ ‘nought has þou bott 32  
fayre sight and fayre worde, deyde has þou none.’ ¶ And þerfore  
bettyr I trow þere specialte to wante þen in þer handys to saþ, þat  
can-not maner keep in lufe nor in despyte. ¶ To me treuly þis has  
happynd for [I] þer hele has soght, not þat I in þame any þinge vn- 36  
lawfully I ha desyrd with whome some whyþ my bodyly sustenans  
I haue takyn.

<sup>1</sup> MS. good

<sup>2</sup> MS. to to

pat lyfe solitary or hermetis, comon lyfe & mengyd,  
passys; And how it comys to fyre of lufe, and of  
swetnes of songe. [Cap. XIV.]

- 4 **S**wm has bene, & ȝit paraunter on lyue ar, þat comon lyff alway  
settis before solitary lyffe, sayand vs aw<sup>1</sup> to gedyrryngis to  
rynne, if we to he perfeccioñ desyre to cum. Agayns qwhome it is  
not mikiht to despute, be-cause þat lyfe only þa bere vp with loue-  
8 ynge, þe whilk oulder þa couet to kepe, or at þe lest full lityh þa  
knew. Solitary lyffe treuly þerfore þai prays not, for þai know it  
not. ¶ A lyffe treuly þer is þe whilk<sup>t</sup> no man in flesh lyfand<sup>t</sup> may  
know, bot he to whome of god it is gifyn to haue; And no man  
12 sothely of þis þinge treuly demys, of þe whilk ȝit he is vnsikyr what  
& on what maner it wyrkis. With-outen doute I wote: if þa it knew,  
more þen oþer þai suld<sup>t</sup> it prays. Odyr wars erre þat solitary lyffe  
to repreue & sclaunder cessys not, sayand *Ve soli*, þat is to say ‘wo  
16 be to man allone!’ not expownyng<sup>t</sup> ‘allone’ þat ‘with-oute gode,’  
bot ‘with-oute a fela.’ He treuly is allone with whome god is not,  
for when he fallys in-to dede, be-lyue to turmentry he is takyn, &  
fro þe ioyfuH syght<sup>t</sup> of god & of his sayntis he is spard. ¶ fforsoth  
20 he þat for god solitary lyffe chesys, & it ledys in gude maner, not  
wo, bot fayr vertu is nere, / & mynde of Ihesu name besily saH  
delyte; & þe more þat lyf with-oute mans solace to take þa drede  
not, þe more saH be gyfyn with godis comfortinge to be glad.  
24 ¶ Gostly visitacion forsoth oft-tyms þa take þe whilk<sup>t</sup> in company  
set playnly knawes not—wharfore to a lykand saule it is said:  
*Ducam eam in solitudinem & ibi loquar ad cor eius*, / þat is to say:  
‘I saH it lede to wyldernes & þer saH I speke vnto his hartt.’ Sum  
28 treuly be gode ar taght<sup>t</sup> for criste wildyrnes to desire, A singuler  
purpos to hald<sup>t</sup>; þe whilk<sup>t</sup> soyne, þat þa more frely & more deuoutly  
to god may saryf, comon clethinge of þe warld<sup>t</sup> forsakyn, Añ  
transitorij þingis þai despise & kestis a-way, And temporaH in heght  
32 of mynde þa go abowne; euerlastyng<sup>e</sup> Ioy onely þai desyre, to  
deuocioñ & contemplacioñ only þai ar gifyn, & to lufe criste Añ þe  
stody of þer lyfe þai cesse not to occupi. ¶ Of whome fuH many,  
þof aH emongis men fuH fare þa dweH, ȝit fro heuenly desyrs þai  
36 stumbyH not, for þer myndis fro wickyd conuersacioñ ar fuH far.  
¶ Rightwes hermytis also singuler purpos haue: in charite of god  
& of þer neghburgh<sup>t</sup> þai lyfe; worldly praysyng<sup>e</sup> þai despis; Als

Some praise  
life in com-  
mon above  
life alone;

but this is  
because they  
know not  
solitary life.

‘Alone’  
means ‘with-  
out God,’  
not ‘with-  
out a com-  
panion.’

The solitary  
despise tran-  
sitory things  
and give  
themselves to  
devotion.

[Fol. XII. a.] mykiſt as þai may, mans ſight þai ſlee / ylk man more worthy þen þame-ſelf þai halð, to deuocion contynuly þer myndes þa gyff, ydelnes þai hate, fleſchly luſtis manly þai gaynſtand, heuenly þai ſauour & byrnyngly ſekys, / erthly þai couet not bot forſakes, in 4 ſwetnes of prayer þai er delityd. Treuly ſom of þam ſwetnes of endles refreſchyng felys, / & treuly chaſte hart & body with þe vnſilyk ee of mynde heuenly citeſens & god þai behalð. ffor þe bitter drynke of penance grete labour þa haue lowyd, now with luſe 8 of he contemplacione ſett ofyer, onely to god to take hede & criſtis kyngedome to byd þa were worthi. / Hermetis lyffe þerfore is grett, if it gretely be done. And treuly, bliſſyd maglorius, þe whilk was fuð of miraclys & fro his childhod with ſight of aungels 12 glade; qwene after þe prophecy of his fourme fadyr, ſaynte Sampſon, [he] was made Archebyſchop & goddis kyrk worthely longe has gouyrnð, warnyd be an AwngeH hym viſityng, hys Archbeſchoprik left, hermyts lyfe he chas, And in þe ende of his lyfe his paſſyng 16 to hym betokinde<sup>1</sup> was. Alſo ſant Cuthbertt, fro hys byſchopryk to Ankyr lyfe he went. Slike men þerfore if þai for more mede to haue þus haue done, who of gude mynde wið be hardy Any ſtate in holy kyrk ſolitary lyfe to ſett before? In þis treuly with none 20 vtward þingis þam-ſelf þai occupy, bot onely to heuenly contemplacion þai take hede, and þat in criſtis luſe beſily þai be warme, And worldly beſynes parſitely ſett behynd. // Qwharfor with-in þam-ſelf heuenly noyes ſoundis, & fuð ſwete melody makis mery þe ſolitary 24 man, for þe whilk emongis many ſet clateringis diſtractis & bot ſeldome ſofyrs to þink or pray. Of whilk ſolitary þe psalme in ſonge of luſe ſpekis ſayand: 'I ſaH go in-to þe place of þe meruel- lus tabernakyH, in-to þe hous of god.' ¶ And þe maner of going in 28 ſonge & ſongely loueyng he deſcryues ſayand: *In voce exultacionis & confeſſionis*, / þat is to ſay: 'in voys of gladnes & of ſchriftt.' And þat onelynes is nedfuð with-uten noys & bodily ſonge to þat þat mane þat ſowndly Ioy may take & halð Ioyand & ſyngand, In 32 a-noþer place opiny he ſcheuys: *Elongauit inquit fugiens & mansi in ſolitudine*, þat is to ſay: 'fleand my-ſelf I haue with-drawn & in wildyrnes I haue dwelt.' ¶ In þis lyfe treuly he is beſy to byrn in fyre of þe holy goſte, & in Ioy of luſe takyn & be gode 36 comfortik to be glad. ¶ Treuly þe onely parſite man in godis luſe hugisly byrns, & qwhils abowñ hym-ſelf in paſſyng of mynde be contemplacion he is takyn, vnto þe ſwete ſownd & heuenly noys

A hermit's  
life is great,  
if it is greatly  
led.

The Archbp.  
St. Sampson  
gave up his  
archbiſhopric  
and led a  
hermit's life.

Sweet melody  
cheers the  
hermit.

He ſtrives to  
burn with the  
Holy Spirit's  
fire;

<sup>1</sup> MS. betokinge

Ioyand he is lyft. And slike one forsothe to seraphin is likind, he is like the Seraphim,  
 byrmand forsoith *with-in* hym-self in charite *with-oute* comparison.  
 & most stedfast, qwhos hart is figurd to godly fyre, byrmand And  
 4 lyghtand ful byrmandly in-to his lufe is borne. ¶ And forsoth he  
 saH be takyn sodanly aftyr pis lyfe to þe he setis of heuenly citesens,  
 þat in place of lucifere fuH briztly [he] may be; for so grete byrn- and shall fill  
 Lucifer's  
 place in  
 heaven.  
 8 soght, & mekely goand a-bowe synnars hym-self not rasyd. [Fol. XII. b.]

Of praysynge of solitari lyfe & of fyrst lufars þerof,  
 And þat godis lufe in heet, songe, & swetnes  
 standis; & þat reste is nedefull, & slike fro Iapis  
 12 ar savyd & in prelaci ar not sett. [Cap. XV.]

**S**Ant Iob emonge turmentry taght of holygoste, comendacion Job, inspired,  
 praised  
 hermits.  
 of many maner of harmetis knyttis in one sayand: *Quis dimi-*  
*sit onagrum liberum*, &c., þat is to say: 'qwho left þe wyld  
 16 Asse free, & hyr bandys lousyd?' &c. ffyrst þerfore he comendis  
 of þe frenes of grace, when he says 'who leet þe wild ass lows.'  
 ¶ þe secund of puttyng a-way fleschly desyrs, when he sayes ¶ ' &  
 his bandes lousyd.' þe þird of solitary conuersacion, qwhen he putt  
 20 to: ¶ 'to hir he gaf a hous in wildyrnes.' ¶ þe fowrt of desyr of  
 endeles blystnes, when he sayes: 'And his tabernakyH in lande of  
 saltnes.' ¶ Salt treuly þirst slekis not, bot encressis: And so þis,  
 þe more þat any-þinge of swetnes of lyfe euerlastynge þa haue now  
 24 takynn, þe more to haue & taste more þa desyre.

¶ fforsoth Iohan Baptist, prince of hermytis after criste, in no John the Bap-  
 tist chose a  
 hermit's life.  
 desyre tariant, solitary lyfe chasse. & odyr also has chosynne, like  
 a bresse, þe whilk, salomon sayinge, ledar and comawnder he has  
 28 not, & be cumpanyns he gos furth of giftys & vertew. ¶ Bandis  
 treuly þer ar of kynde and synne, þe whylk in þame our lorde has  
 lowsyd, and bandys of charite has confermyd. ¶ þe hous also of  
 wildyrnes may be sayd rest of a synnar, ¶ for holy hermyts fro  
 32 warldly stryues & synnys ar sondyrd, swetnes of clere conscience  
 criste itt gyfand þa take &, Ioy of lufe euerlastynge syngand, in  
 meriest heet refreschyd þai rest; And þof aH *with* scharp & fraward  
 in body þai be prykkyl, neuer-þe-les songe & byrnyng in saule þai  
 36 hald *with-out* birsyng. A-noþer il wildernes þer is of pryde: when  
 any man Awdyr hym-self before aH oþer prefers, or þat he has to  
 myght of his fre wiH Ascris, of whome is sayd *Ve soli*, / 'wo to

They have  
Him they  
sought.

Jeremiah  
praises soli-  
tary life.

[Fol. XIII. a.]

Love dwells  
in the soli-  
tary's heart.

The hermit  
shall sit  
among  
Angels in  
heaven,

Allone !' if he fale, he has no helpar vp. In begynyng treuly of an  
harmetis turnyng—I say not of rynnars aboute, þat ar sclaunderes  
of hermyts,—with many & diuers temptacioñ ar made wery ; bot  
after þe tempest of yH meuyng, god schedis in bryghtnes of holy 4  
desyrs, / þat if þa manly þam-self vse in wepynge, pinkyng &  
praynge, cristis lufe onely sekand, After a litiH whyle to þam-self  
more saH þai be sene to lyue in likyn[ges] þen in wepeyng or  
straytnes of labour. ¶ Hauē treuly þai saH qwhome þai loueyd, 8  
whome þai soght, whome þai desyrde, & þen þai saH ioy & not be  
heuy. Qwhat is it treuly to ioy, bot goyd desiryd to haue, of it to  
pink, / in it to rest? Swete no meruayl is þat myrth wher trew  
lufers acorde & mery solas of lufely touchyng is vnabyH to be 12  
tolde, truly it is desyre of byrnand lufars, & sight ayder of odyr &  
spech to þame is swete abowe hony & hony-kombe. Ieremy treuly  
solitary lyfe commendand says : ' goyd it is to a man when fro hys  
[Fol. XIII. a.] zonge age he has borne þe 3ok of god : he saH sytt solitary & be 16  
in pes, for he (be desyre & behaldyng of þinges euerlastyng) hym-  
self has raisyd abown hym-self.' Qwharof in scripture it is writyn :  
¶ *Natus non est in terra quasi enoch*, þat is to say : ' in erth als  
enok is none borne'—forsoth fro þe erth for he is takyn. ¶ ffor 20  
men contemplatyfe ar odyr hear, both in excellence of wark & hart-  
lynnes in lufe. ¶ Lufe forsoth in hart dwellis of þe solitary, if he  
of vayn lordschip no þinge seeke. Here groundly he byrnys & to  
lyght longis, qwhils he þus clerely heuenly sauys & honily syngis 24  
with-oute heuynes, Als seraphin cryyng offerand to his nobil lufer,  
for lyke in lufely mynde : ' be-hald, loueand I byrne, gredily  
desireand.' þus with fyre vntrawd & þirland flawme is byrnyd þe  
saule of a lufer ; aH þing it gladins & hevyly sparkyls, nor ende 28  
I make happily desirand, bot aH-way goand to þat [I] lufe, dede vnto  
me is swete & sikyr. The holy solitari forsoith, for he for hys sauour  
in wildyrnes suffyrd to sytt, an excellent, goldy seet in heuyns he  
saH take emangis ordyrs of Aungels. ¶ And for he with foule 32  
clothes for lufe of his lorde is clek, A kirtiH to his helis euerlast-  
yng & in clerenes of his makar wrought he saH do on ; & schynyng  
in face ful meruellus he saH take, for his flesh tamand, his face  
pale & lene to haue he schamyd not ; A mantiH also moste fayre, 36  
with precius stones in-wovyn, for despisyd clothes emonge þe  
myghty of paradys he saH bere with-uten end. And treuly for he,  
vyce voding and in iolite of þis lyfe not borionand, spicis of synne  
playnly has out caste in by[r]nyng of lufe of god aHmyghty, 40



- heuenly sounde moste swete in hym-self he toke, ¶ And sounde of  
syngars in charitefuH songes in-to his mynde swetely was worpely  
insched. Boldly perfore *with-outyn* dreed fro pis exyle he goys,  
4 Aungels songe in his eend herand, & he þat byrnynglyest lovyd  
*with aun[gels]* goand in þe haH euerlastyng fuH worthely to most  
IoyfuH degre saH be takyn, þat he may be *with* seraphin in a fuH  
heghe seett. ¶ Als I forsoth in scripture sekand myght fynd &  
8 know, þe hy lufe of criste sothely in thre þingis standis: In heet,  
In songe, In suetnes. And þies thre, I am expert in mynde, may  
not longe stand *with-oute* grete rest, As if I walde stande & goand  
in mynde behalde or lygandly, me þoght my-self I wantyd fuH  
12 mikyH perof & as me semyd desolate; wharfore strenyd be neyd,  
þat I in he deuocyon þat I myghte haue myght abyde, I chase to  
sytt. ¶ Caus of pis I know weH: for [if] a man sum-tyme stande  
or walk, his body waxis wery, & so þe saule is lett And in maner  
16 yrk for charge, & he is nott in hee rest, & feloandly nor in parfy-  
tnes, for, after þe philosophir, sittinge or restyng þe saule is made  
wys. Know he perfore þat zitt more standyng þen sitting in godde is  
delityd, þat fro þe heght of contemplaciō he is fuH fare. ¶ Qwhen  
20 treuly<sup>1</sup> in pis thre þat ar tokyns of lufe moste parfyte, þe he per-  
feccion of cristyn religyon *with-oute* aH doute is fun, and I now  
after þe litylnes of my capacite þo thre, Ihesu grauntynge, has takyn,  
neuer-be-les to sayntis þat in þam has schinyd I dar not my-self  
24 make evyn, for þa peraunter more parfityly þame has takyn. ¶ 3it  
saH I be besy *with* vertew þat I may, more birnyngly to lufe, to  
syngre more swetely, þe swetnes of lufe more plentuously to fele. ¶ 3e  
err, bredyr, if 3e trowe none now so holy as prophetis or Appostillis  
28 has bene. ¶ Heet sothely I caH, qwen mynde treuly is kyndylde  
in lufe euerlastyng, & þe hart on þe same maner to byrn not  
hopingly, bot verraly is felt. þe hart treuly turnyd in to fyre gifys  
felyng of byrnyng lufe. / Songe I caH, when in a plenteuus sauH  
32 swetnes of euerlastyng lovyng *with* byrnyng is takynn, & thoyth  
in to songe inturnyd, & mynde in to fuH swete sounde is chaungyd.  
¶ þis to in ydilnes ar not gettyn, bot in he deuocion; of the whilk  
þe þird, þat is to say swetnes vntrowyd, is nere. ¶ Heet treuly &  
36 songe in þe sawle causes a meruellus swetnes; & also of fuH grete  
swetnes þai may be causyd. þer is not treuly in pis plentevusnes  
any deseytt, bot rapre of aH dedis endly parfytenes—Als sum of  
lyfe contemplatyf vnkonyng be þe feend of þe mydday in a fals

and shall  
hear their  
song as he  
dies.

nota

The love of  
Christ con-  
sists in heat,  
love, and  
sweetness.

[Fol. XIII.b.]

Strive earn-  
estly for these  
three.

Heet

Songe

The first two  
are gaine by  
devotion,

Swetnes

and beget the  
third.

<sup>1</sup> MS. he treuly

swetnes & fenyd ar desauyð, for þa trow þam-self fuð hee when þai  
 ar law. ¶ Bot þe saule in þe whilk' þe for-sayð thre þinges to-gidyr  
 ryne, playnly bidys vnhabið to be þirlyð *with* arowys of our enmy,  
 besily to þe loue whills it' is þinkand, ¶ *with* my[n]de vnsmytyn 4  
 to heuyns þe self itt' raises & stirris to lufe. ¶ And meruail' 3e  
 nott' if to þe sauð orland' in loue melody be send', & þof it' take  
 continually comfurthabið songe of þe lemman, it lifys treuly heuynly  
 clek' als it wer nott' vndyr vanite, 3a so þat' it' byrnys *with*-outen 8  
 enk' in to heet vnmade & neuer fallis. ¶ When also it vnacesyngt'  
 & byrnyngly lufys þat', as before it is sayd, in þe selfe it felis  
 happiest heet' & itt' knawes þe self sotelly byrnyð *with* fyre of lufe  
 endles, feland his moste belouyd in swetnes desyrð, in to songe of 12  
 ioy meditaciõ is turnyd, and kynde enuwid in heuynly m[i]rth is  
 vnbelappyd. ¶ Qwharfore þe maker to it' has grauntyð, whome  
 with aH hart' it has desiryð, *with*-oute drede to pas [&] hevines fro  
 þe body abið to royt', þat' *with*-oute heuynes of dede þe warð it may 16  
 forsake þe whilk', frende of light' & enmy of dyrknes, no þing' bot  
 lyfe has louyð. ¶ Þis maner of men forsoth þat' so hee to lufe  
 ar takyne, nowdyr to office nor prelacy *with*-out-forth aw to be  
 chosynn, nor to any seculer herand' to be callyð. ¶ Treuly þai ar 20  
 lyke þe stone þat' is callyð topazius, þe whilk' seldum is fun, & þer-  
 fore more precius & fuð dere it is had; in whilk' too colors ar; one  
 is moste pure als gold, & þe toþer clere als heuyn when it' is bright'.  
 ¶ & aH clernes of aH stonys it' ouercomys, & no þinge fayrer is to be- 24  
 hald'. ¶ If any treuly it wald' polysch, it is made [dym]; & treuly<sup>1</sup>  
 if it' be þe self be left, his clerenes is withhaldyn. ¶ So holy con-  
 templatyffe of whome before we spake seldomest ar, & þerfore moste  
 dere. To gold' þai ar lyke for passynge hete of charite, and to heuyn 28  
 for clernes of heuently conuersacion; þe whilk' passys aH saynts  
 lyuys, & þerfore [ar] clerar and bryghtar emonge precius stonys,  
 þat' is to say chosynn, for þis lyfe only louand & hauand' clerar þa  
 er þen aH odyr men þat' ar or ellis has bene. Who treuly slike wið 32  
 polysch, þat' is to say *with* dignite[s] worschip, þe heet' of þame þai  
 ar besy to lessynn, þer fayrnes & þer clernes in maner to make  
 dyme; if þa treuly worschip of principalite gett', for sothe fowlar &  
 of les mede þa saH be made. To þer stodys þerfore to take hede 36  
 þai saH be left', þat' þere clerenes may eneres.

When the  
soul loves God  
burningly, it  
feels heat,  
love, and  
sweetness.

Such lovers  
are like the  
topaz, rare  
and dear,

[Fol. XIV. a.]

and are like  
gold too.

Worldly  
honours do  
but dim  
them.

<sup>1</sup> MS. & treuly & treuly

How & in qwhat tyme it is comyn to solitary lyfe, &  
songe of lowe, and of chawngynge of placis.

[Cap. XVI.]

- 4 **Q** When I suld florisch vnhappily, & 3outh of wakir age was  
now cumen, *grace* of my makar was nere, þe whilk<sup>1</sup> luste of  
temporal schape restrenyd, and vnto vnbodyly halsynge to be  
desird<sup>1</sup> has turnyd, and þe saule fro law thingis lyftand to heuyns  
8 has<sup>1</sup> borne, þat treuly more in desyre I schuld byrne to myrth of  
euerlastynge, þen euer before in any fleschly company or ellys  
wardly softnes I was gladdynde. ¶ Þe proces treuly if I wiþ  
schew, solitary lyfe be-houys me prech./ þe spiryt forsoth, þis to  
12 haue & to lufe my mynde has sett on fyre; þe whilk<sup>1</sup> hensforth for  
þe maner of my sekenes I haue charged to lede. Neuer-þe-les I  
duellyd emange þam þat in warld<sup>1</sup> has floryschyd, & of þam food I  
haue takyn. ¶ filater<sup>1</sup> yngis also, þat oft-sythes worthy feghtars fro  
16 he to law myght drawe, I haue harde. Bot þis for one oute east-  
ande, my saule is takyn to lufe of my makar; and desirand<sup>1</sup> with  
swetnes endlesly to be delityd, my sauþ I gaf þat in deuocion it  
suld lufe crist. Þe whilk<sup>1</sup> forsoth of þe lemman it<sup>1</sup> has takynne,  
20 þat now to itt<sup>1</sup> onlines swettist<sup>1</sup> aperis, & aþ solas in whilk<sup>1</sup> mans  
errour encreasis, for noght itt<sup>1</sup> countis. ¶ Wont I was forsoth, rest<sup>1</sup>  
to seke, þof aþ I went<sup>1</sup> fro place to place. ¶ Cellis forsoth to leue  
for cause resonable, to harmetis is not itt<sup>1</sup>, & eft, if itt<sup>1</sup> accorde, to þe  
24 same to turn agayn. Some treuly of holy fadyrs þus ha done, þof  
aþ þa suffyrd<sup>1</sup> þerfor mans grochyng, neuer-þe-less not<sup>1</sup> of goyd.  
¶ YH treuly yH spekis: & þat also þa suld do if ryght<sup>1</sup> þer þa had  
abyd—for to þame custum it is. ¶ Of a prevay, þe coueringe put  
28 by, bot stynk<sup>1</sup> no þing<sup>1</sup> fleys out: And yH spekand<sup>1</sup> of hartis plente  
spekys in whome lurkis venum of neddyrs. ¶ Þis haue I knawen  
þat þe more men ha fonnyd with wordys of bakbyttingis a-gayns  
me, so mykiþ þe more in gostely profett I haue growne. Forsoth  
32 þame moste bakbitars I haue had whilk<sup>1</sup> faithfuþ frendis I tryst  
before. ¶ 3itt<sup>1</sup> cessyd I not<sup>1</sup> fro þo þingis þat to my sauþ was  
prophetabyþ for wordis of þame, treuly stody I more vsyd, and  
euer god fand I fauorabyþ. I cald<sup>1</sup> to mynde þat is writtyn:  
36 *Maledicent illi & tu benedices*, þat is to say: ‘þai saþ curs hym, &  
þou saþ blys.’ And þe proces of tyme to me is gyfyn grete profett  
of gostely ioies. ¶ firo þe begynynge forsoth of my lyfe-chaungynge

In my youth  
God raisd me  
from low  
things to long  
for eternal  
bliss.

I exhort men  
to a hermit's  
life.

Hermits may  
change their  
cells.

Backbiters'  
abuse has  
made me  
more perfect  
in spirit.

[Fol. XIV. b.]

<sup>1</sup> MS. is

The begin-  
ning of my  
conversion

was 2 years  
and 8 or 9  
months ago.

In about a  
year I felt the  
heat of love,  
while sitting  
in a chapel.

Nine months  
and more ago  
I heard  
heavenly  
songs of love,

and then  
burst out into  
sweet song  
myself.

My whole  
time of con-  
version has

& of my mynde to þe opinyng<sup>t</sup> of þe heuenly dore,/ þat, þe fase  
scheuyd, þe [ce] of hert<sup>t</sup> heuenly þingis myght<sup>t</sup> behald<sup>t</sup> & se what  
way my lufe it myght<sup>t</sup> seeke and to hym besily desyre, thre 3ere ar  
ryn except<sup>t</sup> thre monethes or four—¶ þe dore forsoth 3itt hydinge 4  
opyn, vnto þe tyme in whilk in hart werely was felt heet of lufe  
euerlastyng<sup>e</sup>, a 3ere nerehand<sup>t</sup> is passyð. ¶ I satte forsoth in a  
chappeH & qwhilst<sup>t</sup> with swetnes of prayer or meditacioñ mikyH I  
was delityð, sodanly in me I felt a mery heet & vnknawen. ¶ Bot 8  
when fyrst<sup>t</sup> I won[deryd] dowtand<sup>t</sup> off whome it sulð be, ¶ be  
longe tyme, I am expert<sup>t</sup> not of creature bot of my makar it was,  
for more hote & gladdar I fonde itt. þat heet<sup>t</sup> treuly sensibily  
swete smellynge vnhopingly, I was besy vnto þe inscheddyng<sup>e</sup> & 12  
takyng<sup>e</sup> of heuenly sounde or gostly, ¶ þe whilk to songis longis  
of louyng<sup>e</sup> euerlastyng<sup>e</sup> & swetnes of melody vnsene—for knawen  
or harde may itt not be bot of hyme þat<sup>t</sup> it takys; whome behouys  
clene to be & fro þe erth departyð—half a 3ere, thre monethis & 16  
sum wekys ar our-ryn. ¶ Whils treuly in þe same chappeH I satt,  
& in þe nyzt before sopar als I myght salmys<sup>1</sup> I songe, als wer þe  
noyes of redars or rather singars abowen me I beheld<sup>t</sup>. ¶ Qwhilst<sup>t</sup>  
also prayand<sup>t</sup> to heuyns with aH desire I toke hede, on what<sup>t</sup> maner 20  
I wote not sodanly in me noys of songe I felt, & likyngest melody  
heuynly I toke, with me dwellyng<sup>e</sup> in mynde. Forsoth my toyth  
continuly to myrth of songe was chaungyd, end als wer loueyng<sup>e</sup>  
I had þinkand<sup>t</sup>, & in prayers & salmys<sup>1</sup> sayand<sup>t</sup> þe same sounde I 24  
scheuyð, & so forth to synge þat<sup>t</sup> before I sayð for plente of inwart<sup>t</sup>  
swetnes I bryst<sup>t</sup> oute, forsoth priuely, for allonly befor my makar.//  
I was not knawen of þame þat me saw, als in awnty<sup>r</sup>, if þa had<sup>t</sup>  
kuawen, abowne mesure þai wald<sup>t</sup> haue worschippyð me,/ and so 28  
part of þe floure fayrist I sulð ha lost<sup>t</sup>, & into forsakyng<sup>e</sup> I sulð ha  
fallyn. Emonge meruayH has kachid me in þat þat I was takyn to  
so grete myrth whilst<sup>t</sup> I was exiH, and for god to me gafe gyftis þat<sup>t</sup>  
I couth nott [aske] nor I troweð any slyke þinge any man, not 32  
holiest<sup>t</sup>, in þis life ha takyn. þerfor I trowe þis to non medfully  
gyfyn bot frely to whome criste wyH; neuer-þe-les I trowe no man  
þat<sup>t</sup> takis bot if he specially þe name of Ihesu lufe & in so mikyH  
he worschip þat neuer fro his mynde except<sup>t</sup> in slepe he lat<sup>t</sup> itt pas— 36  
to whome is gifyn þat<sup>t</sup> to do, als I trow þat þat same he may fulfiH.  
¶ Qwharfore fro þe begynnynge of my chaungyd saule vnto þe he  
degre of cristis lufe þe whilk<sup>t</sup> god grauntyng<sup>e</sup> I myght atene, in

<sup>1</sup> MS. saluys

whilk degre with Ioyfull songe godis loueynge I myzt synge, fowre  
 3ere and aboute iij monethes I had. ¶ Here forsoth with first  
 degres to pis disposinge bydis to a trew ende; after þe dede also it  
 4 saff be more parfyte, for here Ioy of lufe or<sup>1</sup> byrnynge of charite  
 is begun & in þe heuenly kyngdome endynge most<sup>1</sup> glorius it saff [Fol. XV. a.]  
 take./ And forsoth in pis lyfe in pis degres sett<sup>1</sup> not<sup>1</sup> litil profettis,  
 bot into a nodyr degree itt ascendes not<sup>1</sup>, treuly als itt<sup>1</sup> were in gras  
 8 confermyd, als a dedely man may he restis. ¶ Qwharfor gras to  
 god, louyng<sup>1</sup> to hym with-outyn cessynge desire I to gyff, þe whilk<sup>1</sup>  
 both in dises, heuynes & persecucion gyfis me solas, and emonge  
 prosperites & flateringis with sikyrnes makis me abyde a crowen  
 12 endles. ¶ þerfore to Ihesu ioyand besily louyngis I zelde, þe whilk<sup>1</sup> and to Christ,  
 me, leest & wreth, has wochyd-safe with swete ministirs to munge,  
 þe whilk<sup>1</sup> songis of melody of þe spirit, bot<sup>1</sup> hewynly, spryngis.  
 ¶ Thankyngis besily with Ioy I saff do, for me like he has made to  
 16 clerely syngars be clerenes of consciens in saule, byrnanð in lufe who has made  
 endles, whilst it loues & bolnes in byrnynge, þe mynde chaungyd love to Him.  
 sittand with hete warmanð, with desire gretly spreed, & trew lufly  
 bewte of vertew It spryngis with-oute strife or vyce in þe sight<sup>1</sup> of  
 20 our maker. þus songe þe self in-beranð, with mery songe gladdys  
 þe longar, & labors refreschys. Many ar þe meruellus giftys &  
 grett<sup>1</sup>, bot<sup>1</sup> non ar slike emonge þe gyftis of pis way, þe whilk<sup>1</sup> full  
 derely confermys in figure of schaplynes of lyfe vnsene in loueand  
 24 saule, or þe whilk<sup>1</sup> comforth so swetely þe sittar, & comforthyd þa  
 rauysch to þe heght<sup>1</sup> of contemplacion or acorde of Aungels lone-  
 ynge. Behald, bredyr, to þou I haue talde, to byrnynge of lufe  
 how I com, not þat 3e sulð prayis me, bot þat 3e my god sulð  
 28 glorify, of whome I toke ilke gude dede þat<sup>1</sup> I had, & þat 3e þinkand  
 aß þinge vndyr [sonne] vanyte, to felow, not<sup>1</sup> to bakbyt<sup>1</sup> may be  
 stiryð.

þe prayer of þe poyr lowand & to dy desyrand. &  
 32 of þe prayysinge of godis charite. [Cap. XVII.]

þe deuoutt<sup>1</sup> poyr when he is noyð for defaute, if he wil pray he  
 may, & say: "lord my god Ihesu criste, haue mercy on me &  
 vouche þou safe to behald þe greuus 3ok þat on my body is putt;  
 36 And þerfore my saule it<sup>1</sup> taris not<sup>1</sup> to kest<sup>1</sup> down. My flesch treuly  
 failys in greuys of pis lyfe, wharfore also gostely vertewe is made

My flesh fails  
 under the  
 griefs of this  
 life.

wery. þat I treuly in þis world or of þis world had, aH I haue  
 endyck, & noȝt is left bot þat my saule to a nodyr world þou lede,  
 whar my trespere is preciosist, & my rycheſt ſubſtance & not  
 faylynge Abydys. Wharfore with-oute default I saH lyfe, with-oute 4  
 sorow I saH ioy, with-uten irksomnes I saH lufe, & þe loueand,  
 the seand, in þe ioyand endlesly I saH be feck. þou treuly art my  
 trespere & aH þe desire of my hart; & for þe, for þen I saH haue þe  
 & partitely se þe. ¶ And to dede þus I speke: “O dede, where 8  
 dwellis þou? to me lifand why camys þou so late, bot ȝit dedely?  
 why halsis þou nott þat þe desirs? ¶ Qwo is I-noght þi swetnes to  
 þink, þat end art of syghing, of desire begynninge, þe ȝate of ȝern-  
 ynge vnfaylinge? þou art þe end of heuynes, þe mark of labirs, 12  
 begynninge of fruyts, þe ȝate of ioyes. Behald, I bolne, to þe I  
 desire; if þou cum, sone I saH be safe. For lufe treuly rauyschyck,  
 fully I maye not lufe þat I desire to, whilst I taste þe ioy þat þou  
 to me saH gyfe. If it behoue me dedely, forsoith for it befallis, be 16  
 þe to pas als aH my faders has gone, I pray þe tary not mikiH, fro  
 me byde not lange! Behald treuly, for lufe I longe, to dy I desire,  
 to þe I hyrne, & no meruaile not for þe, bot for my sauour Ihesu,  
 whome after þat I haue had þe, with-uten end I trow to se. ¶ O 20  
 dede, how gude is þi dome to nedy mane, whos sawle neuer-þe-les  
 with lufe [is] made swete;” to mane forsoth criste treuly loueand,  
 heuenly þingis behaldand, with fyre of þe holy goste swetely  
 byrnde. ¶ After dede sothely to aungels songe he is takyn, for 24  
 now in musyk of the spirit purgyck & profetan he dwellis. And  
 forsoth in melody ful meruellus he saH dy, þe whilk þat swete name  
 lyfand fuH pythily thoyth on, And of companys hym metynge  
 wyth heuenly ympnis with worschipe he saH be takyn in to þe haH 28  
 of þe emprowre endeles, beand emong heuenly duellars in seet  
 blissyck. ¶ To þis truly charite hym has broght þat he so likandly  
 inward sulk lyfe, & aH þat happyns gladly sulk suffyr, And dede  
 not with bittyrnes bot with swetnes he sulk pink; sothely þen 32  
 trows he hym-self treuly to lyfe when to hym is gifyn fro þis lyght  
 to pas. ¶ O swete charite, þou artt playnly swetnes darrest, þat þe  
 mynde þat (þe cachis) to þi lufe þou takis so clerly þou moistis, þat  
 sone aH passant þingis & vayn Ioyis þou makis to despise And in to 36  
 þi desirs onely meruellusly to couett. In to me þou hast cume, &  
 behald, aH þe inar forpartis of my saule with swetnes of heuenly  
 myrth ar fulfild & boylinge in gostely ioy ar plenteus. And  
 treuly þerfore I longe for lufe of þe fayrest flowre, & with flaume of 40

I call on  
 Death not to  
 delay,

[Fol. XV. b.]

but to come  
 to me, for I  
 desire him.

After death,  
 the good man

is taken into  
 the hall of the  
 Eternal Em-  
 peror.

Sweet Love,

thou hast fild  
 my soul with  
 mirth.

fyre I am inhirly byrnde. Wold god I suld go fro þe dwelynge of þis exil! ¶ þus it warmys how man þinkis not bot þat felis solas in hym-self, þe hart singand in dite & takyn with charge of charite.

- 4 ¶ þis sothely is moste mery þat þus I take & nere I dy whils it is made þus stedfast with byrnynge lufe. Now grauntt, my best belouyd, þat I may cese; for dede, þat many drede, to me suld be als heuenly musyk, þof aȝ now als wer in paradise sett stabyȝ I  
 8 am sittand in wyldernes, swetely þer soundand A luffy songe In likyngis þat my lufe has gyn me.

Death will  
be heavenly  
musick to me.

- How parfite lufe be clenness & lufe is getyn. And of lufe inparfite & fayrnes. And of thre myghtis  
 12 of godis lufe, And of ryche, poyre, & almos.

[Cap. XVIII.]

- Of clenness of consciens & plente of gostely gladnes & inhirly myrth, risys þe songe of ioy & byrnynge of lufe endles in  
 16 mynde treuly loueand. No meruaile in þis maner loueand has lufe parfity had, gret in desire, in mevinge Alway in to god dressyd, with no lettynge froo his lufe remode, with-outen strife of vayn þoghtis to criste besily cleuand, in Ihesu euer ioyand, fro hym  
 20 neuer drait, with ih neuer meuyd, qwhom deand fles neuer desauys or fro þe swetnes of oyntment kestis downe. ¶ þe world, þe flesch, þe deuyȝ in hym has none effect, þof aȝ þai pryk hyme: bot vndyr his fete he tredys þame, þer strenght settand at noght.  
 24 with-outen setheynge he boyls, with grete desyre he loueys, with swetnes he synges, with heet he schinys, in god he is delityd with-outen gaynstandyng, with goinge vp vnbrokyn he behaldis. Aȝ þinge he scumfetis, aȝ þinge he ouercomys, of aȝ þinge þat hym likis  
 28 no-þinge to hyme semys impossibyȝ. Treuly whilst any man is besy with aȝ his vertew criste to lufe, grete swetnes forsoyth in hym-self of lyfe euer-lastyng he felis. ¶ To criste treuly we ar turnyd if hym with our hole mynd to lufe we stryfe. Certan so meruellus a  
 32 þinge god is, & so likand to se, þat I wondyr þat any man may be so wode & go oute of way þat in saule to his sizt wyl take no hede.

From a pure  
conscience  
rises the Song  
of endless  
Love.

[Fol. XVI. a.]  
The Lover of  
God treads  
the world, the  
flesh, and the  
devil, under  
his feet.

- ¶ Treuly not he þat grete & many þinges dose is grete, bot he þat mikiȝ lufes criste gret is, & of god loueyd. ¶ fforsoȝ philosophys  
 36 has trauayld mykiȝ, & zitt with-outen fruytt þai ha vanischyd; And many þat semyd cristen grete þinges has done & meruails scheuyd, & zit to be saued þai wer not worpi: for not to doars, bot  
 Not to doers,

but to God-  
lovers, is the  
heavenly  
crown.

to god's lufars is plente of heuently crowne. I aske þe, lorde Ihesu,  
gif vnto me meuyng<sup>t</sup> in þi lufe *with-uten* mesure, desire *with-uten*  
maner, longyng<sup>e</sup> *with-uten* ordyr, byrnyng<sup>e</sup> *with-oute* discrecion.  
þe better treuly is lufe of þe, grediliar þat it<sup>t</sup> is, ffor nouþer *with* 4  
resone it<sup>t</sup> is restrenyð nor *with* drede it is thronge nor *with* dome  
tempyd. ¶ No man blistar euer saß þe þen he þat for gretenes of  
lufe may dy. ¶ No creature treuly may lufe to mykiß. In aß  
oper þinges aß þat is to mykiß turnes to vice: bot vertew of lufe, 8  
þe more it passys more gloriu it sal be. ¶ þe lufar treuly longis if  
he by hym ha not be liknes þat he lufis. þerfor it is sayð: *Nun-*  
*ciate dilecto quia amorem langueo*, þat is to say: "schew to my lufe  
for lufe I longe," Als who say: [for] þat I lufe I se it<sup>t</sup> not<sup>t</sup>, for lufe 12  
also in body I wax slaw. Turnyð forsoth *with* aß my hart to  
criste, first<sup>t</sup> be trew penance I am tyde, & so aß þinge þat to vanite  
longis forsakand / After þe taste of gostly swetnes to syng<sup>e</sup> in  
soundly loueyng<sup>e</sup> godly it saß be rauischyð. Wher of ysai: *Ego* 16  
*cantabo dilecto meo*. & in psalmo: *In te cantacio mea semper*.  
þat is to say: "to my lufe, I saß syng<sup>e</sup>," And in psalme: "In þe  
my songe is euer." þa þerfore þat þus in god's lufe has lyfið And  
in inwarð flayr swetely byrnyð, In dede no meruayle *with-uten* 20  
drede, treuly *with* Ioy fro þis lyghtte passys, And after dede  
heuynly kingedomes ascendis. ¶ Of þe flaume þerfore of godis  
lufe it is, þe mynde þat it takis to wond, þat it say: "wondyd  
*with* charite I am," & longinge I am made for my lufe—wher of 24  
it is sayð: *Amore langueo*, "for lufe I longe"; ¶ And to moste,  
þat so it go in to þe lemman þat þe self & aß oðyr þinges it forget  
besid<sup>e</sup> criste. þerfor he says: / *pone me vt signaculum super*  
*cor tuum*, / þat is to say: "Als a token sett<sup>t</sup> me on þi hart." 28  
¶ Qwhat is lufe bott transfourmyng<sup>e</sup> of desire In to þe þinge lufyd?  
Or lufe is grete desire of fayre gude & lufely, *with* continuance of  
þoghtis goand in to þat þinge þat it lufys; þe whylk<sup>t</sup> when it has  
it, þen it ioy, for ioy is not causyd bot of lufe. Aß lufand to þer 32  
lufe treuly ar likkynð, & lufe makis hym like þat lufys to þat þat  
is lufyd.

Love is a  
transforming  
into the thing  
lovd.  
[Fol. XVI. b.]

All things  
desire love.

¶ To be lufyð treuly noudyr god nor oper creature dedeins or  
forsakis, bot gladly aß þingis sayes þa walk<sup>e</sup> be louyd, & of lufe þai 36  
ar glad. In lufyng<sup>e</sup> treuly þa ar not heuy, bot if þa A vnkynde  
þinge þa ha lufyd or if þat þinge þat þai lufyngly soght þa trow þa  
may not hafe. / þies in godis lufe ar neuer, bot in lufe of þe world<sup>e</sup>  
& wymmen þis oft<sup>t</sup> tymes happyns. ¶ I dar not say þat aß lufe is 40



- gude, for þat lufe þat more in creaturis is delityd þen in þe maker  
of aH þinges, & luste of ely bewte settis before gostely clernes, is il  
& to be hatyd, for it turnys fro luf endles & turns to temporaH þat  
4 may not last. ¶ 3it perauntyr þe les it saH be ponyschid, for more  
it desires & ioys to lufe & to be lufyd þen to fyl or to be fylȝd.  
¶ þe fayrer a creatur is, more lufely in þe sight of aH it is. / þerfore  
sum was wont besily to geet heel of schaply forme þen of despisyȝd,  
8 for it has many occasions to brynge to yH; And kynde techis þe  
fayrer pinge more swetely to be lufyd: neuer-þe-les ordinate charite  
sayes more gude þe more is to be lufyd, for ilk fleschly beute is as  
hay lightly vanischandȝ, gudelynes treuly bydis. / & oft-tymes god  
12 seek & of þe warldȝ despisyȝd chesys, And strong & fayr forsakis—  
wharfore in psalme it is sayȝd: *Tradidit in captiuitatem virtutem*  
*eorum, & pulcritudinem eorum in manus inimici* / þat is to say:  
“þer verteu he has gifyn to bondage, & þer fayrnes to handes of  
16 þer enmys;” & in a nodyr plas: *habens fiduciam in pulcritudine*  
*tua fornicata es*, / þat is in englis: “haueandȝ trayst in þi fayrnes,  
þou has done fornicacioȝ.” ¶ Of lufe it is also, mynde to melt,  
als it is writyn: *Anima mea liquefacta est, vt dilectus locutus est*,  
20 þat is to say: “my saule is moltyn, as my lufe spak.” Swete lufe  
treuly & deuout þe hart in godis swetnes meltis, so þat þe wiH of  
man with þe wiH of god in woundirfuH frenschip is made on. / In  
whilkȝ onhede sliȝt swetnes of likynge hete & songe to a lufand  
24 saule is insched, how grete þe felar may not teH. ¶ Lufe forsoth  
has strenght in spreding, in knytynge, & turnynge. Spredingȝ  
treuly, for þe bemys of his gudenens not only to frendis & neghburs  
bot also to<sup>1</sup> enmys & straungers it spredys. ¶ Knytynge treuly, for  
28 lufars it makis on in deyȝd & wiH, & criste a ilk holy saule it makis  
one. He treuly þat to god draws, one spiritt is, not on kynde, bot  
grace & on[h]ed of wiH. ¶ A turnyngȝ strenght Also has lufe, for  
þe lufand it turnys in to þe lufyd & beris in to hym. Qwharfore  
32 fyer of þe holy gostȝ the hart þat it treuly takis, al hoyȝt itt byrnys,  
& als wer in to fyer it turns, And in to þat forme it ledis þat to  
gude is likist. Ellis had not bene sayȝd: *Ego dixi dii estis & filij*  
*excelsi omnes*, þat is to say: “I haue sayȝd ȝe ar godis, & aH þe  
36 childer of hee god.” ¶ fforsoth sum men to-gidyr so has lufyd þat  
nerhand þai troude bot on saule in þam both. ¶ Treuly þe pore  
man of warldly gude, þof he be rich in mynde, fro slike lufe is fare: [Fol.XVII.a.]  
¶ He treuly þat eyr behoues to take & seldom or neuer may gyf,

Nature says  
“Love the  
fairest  
things.” But  
orderd Love  
says “Love  
the good.”

Love is  
strong to  
bind, to  
spread, to  
convert.

meruail wer if he had a frende in þe whilk in aȝ þinge he myght  
 trist. Of oþer þerfore trowed vnworþi treu lufe, criste he has a  
 Where man's help fails,  
 God is near. mans help treuly failys, with-out doute godis is nere. ¶ More pro- 4  
 fetabiȝ neuer-þe-les it wer to þe ryche, a holy pore man if he chase  
 to his frend speciaȝ to whome he walkȝ comon aȝ þat he haȝ &  
 gladly gyf hym, 3a more þen þe pore walkȝ, & hym lufyd affectu-  
 usly Als his best And kyndest frende. þerfore criste sayȝ vnto 8  
 ryche: "frendes make 3ou," forsoȝ menand holy pore & ar godis  
 He gives  
 Paradise to  
 lovers of the  
 poor. frendes, & gladly god gifys to trew lufers of slyke pore for þer lufe  
 ioys of paradise. I trow sothely þat slike rich of þer frenschip sulȝ  
 be wele plesyȝ! bott now is trew þe vers þat is sayȝ: *pontus erit* 12  
*siccus cum pauper habebit amicum*, "þe see saȝ be dry when þe  
 pore man has a frende." Some riche sothely I haue fun þat to holy  
 pore als þame þoght gifyng þer mete, clething þa walkȝ not gyff or  
 odyr necessarys, trowand it wer I-nogȝ if þat þa gif bot mete: & 16  
 so þa make þam self frendis or in parte, no more karinge for fren-  
 schip of gude pore þen il pore; And aȝ þinge þat sulȝ be gifyn  
 of any prys, to þame self & þer childyr þai sayȝ. & so holy pore to  
 þame no more is haldyn bot os þai ar to odyr of þer gude doars 20  
 þat clothis gifis þam or oþer gude. And 3it þat is wars, pore to  
 To the rich,  
 the poor seem  
 a great  
 burden. ryche semys fuȝ grete byrdyne.

Of þe loovyng & myght of charite, & of þe warldis  
 forsakyng & þe way of penans to be takyn. 24  
 [Cap. XIX.]

Love is the  
 beauty of the  
 Soul. Charite qwene of vertew, þe fayrest sterne, is bewte of þe saule,  
 þat in þe saule dois al þis þinges, þat is to say: it wondis it,  
 it makis it longandȝ, it moistis, & meltis, & makis fayr; it gladdis & 28  
 enflaumys; qwos ordinat dede is fulfare habet. / Aȝ vertew, if it  
 treuly be callyd vertew, behouys with-out doute þat in charite it be  
 rotyȝ. No vertew treuly may he haȝ þat in godis lufe it has nott  
 sett. ¶ Qwho sothely with-oute godis lufe vertews or gude dedis 32  
 multiplis, Als into a preuay bothomles precius stones he kestis.  
 ¶ Scheuyd it is & knawen þat aȝ dedis þat men dose, in þe end  
 heel to gett þa help not if in goddis charite & of þi neghbur þa be  
 not done. Qwharfor sen charite only is þat vs makis blissyȝ, rather 36  
 we aw owr lyfe desyre to loys, þen with mynde or mouth or dede  
 charite fylle. In þis ioys stryuars with syn, In þis ar crownyd

It alone  
 makes us  
 blessed.

ouercomars. ¶ Inparfyte treuly is ilk cristyn þat to erthly riches drawes *with* lufe, or to any warldly solas is loynyd, for he forsakis not aH þat he has, *with*-oute þe whilk to perfeccion no man 4 may cum.

¶ Qwhen any man treuly god parfitely desiris to lufe, aH þinge als wele inward as vtward þat to godis lufe ar contrary & fro his lufe lettis, he stodys to do away. And þat a man do þat, treuly 8 grete besynes he has, for in doynge grete struys he sal suffyr, aftirward treuly swetest rest he saH fynde in þat þat he sokis.

¶ We haue hard treuly þat þe way is straytt, but ledys to lyfe. þis is þe way of penance þat few fyndes; þe whilk þefore strayt is 12 callid for be it, And it be ryght, þe flesch fro vnlefuH solace of þe warld is nakkind & þe saule fro schreuyd likyng & vnclene poghitis is restrenyd & only to goddis lufe it is dressyd. Bot þis is seldum fun in men, for none neyhand sauys þat to god longis, bot 16 erthely ioy þai seek & in þat þai er delitydd, wharfore þer bodily appetyte folowyng & gostely despisyng, aH the wayes to þer sawlis heelfuH þa forsak & þa vg als strayte, scharp & vnabyH to be borne to þer lust. ¶ Neuer-þe-les euery dedely man awght to 20 charge þat be þe way of ryches and fleschly likeyng & lust to þe kyngdome heuynly sal he neuer cum; / for sothe sen it is writtyn of criste: *quod oportuit christum pati & ita intrare in gloriam suam*, // þat is to say: “þat criste behouyd to suffyr & so entyr his ioy,”

The way of Penance is strait, that leads to Life.

24 ¶ If we be membyrs of owr hede Ihesu criste, hym we saH folow; & if we lufe criste, Als he has gone vs bus go, els now ar we not his membyrs, for fro þe hede we ar deuydyd. ¶ If we fro hym treuly be sonderyd, greetly it is to dreck, for to þe feende þen ar we 28 loynyd, ¶ And in þe last doyme criste is to say: “I haue not knawen 30w.” / He treuly be a noyus 3ate & a strayt way enteryd to heuyn; how wiH we þat wrechis & synnars ar, of poyr ryche be made & *with* vnlefuH & flaterynge of þis warld to owr lyst vse aH 32 vanyte & softnes of flesch & likyng desyre & neuer-þe-les in lyffe to cum *with* criste reyn? ¶ Criste when he was ryche, for vs is becumyn poyr: And we when we ar poyre, no þinge is þat we so mykiH couet Als to be or seym plenteus. ¶ Criste when he was 36 lorde of aH, is becum seruand of aH: And we whils we ar vnworthy & seruandis vnprofetabyH, 3it wald we be lordes of aH. / He when he was greet god, is becum a meke man: And we when we ar seykt & sympil men, in so mykiH for pryde we rays our self als we 40 wer goddis. / He *with* men was conuersant, þat vs to heuyns he

By the way of Riches and the Flesh, shall none reach Heaven.

As Christ went, must we go.

Yet we would be lords of all;

we desire  
earthly  
things.

Such men  
shall have  
no part in  
Christ's Re-  
demption.

myght rayse: & we be aH ovr lyfe erthly þingis desiris. ¶ Schewid þefore it is þat hym we lufe not, for ovr wiH to his we wiH not meyk, no to fulfil we besy not þat ilk day we ask sayand: *fiat voluntas tua sicut in celo & in terra*, "þi wil be done als in heuyn 4 & in erthi." In vayn forsoyth slyke men trowis þe heritage to haue with þame þat is chosyn, for of cristis gaynbyinge þa ar no partiners þe whilk þe bloyd be whome we ar gaynboght be þer wyckyd & vnclene warkis þa despys & frely to þe fendis bondage þam-self 8 zeldis.

¶ Of þe fayrnes of mynde, vanite of the warld & lufe of god & ovr neghbur knyttyd, and qwedyr þarfite lufe may be loste & gettyn in þis way. 12

[Cap. XX.]

[Fol. XVIII.  
a.]

The virtue of  
our life lies  
in spurning  
vanity and  
steking to  
Truth.

If þou be gladen in fayrnes, knaw it wele, for fayrnes of þi mynde of þe hee fayr saH make þe beloued if it to lufe of hym onely þou kepe vnfyllyd. þe flesh sothely abyH to royt with aH hys 16 bewte is ful febyH & to be despisyd, for it soyne passand aH þe lufars begilis. þe vertew þefore of ovr lyfe in þis standis: þat, vanite spisyd & spurnyd, to trewth vnpartyngly we draw. ¶ AHe ly þingis ar vayne whilk in erth ar desyrid; trw sothely ar þat 20 may not be sein, heuynly & euerlasting. Trewly ilk cristen man in þis of gode schewis hym-self chosyn þat þies erthly þinges he sett at noght, AHe-to-gidyr in godis desiris spreed and þer-of he takys a pryuay sounde of lufe, þat no man with worldly desirs is vmbe- 24 lappid, fro þe sauour of heuenly Ioy wrechedly he is withdrawen. And no meruayH of þe schinyng sawl & barely to lufe of euerlastyng besy & criste vnwerely desireand ha[r]tis capacite with plente of swetnes is wonte to be fulfillyd, so þat in þis Mery flesh als wer 28 of angels lyfe with sowndly myrth þai ar gladin. þefore if our lufe be pure & þarfite, what-euer our hart lufys god it is. ¶ If we truly ovr-self & aH oþer creaturs þat ar to be lufyd not bot in god & for god we lufe, what odyr in vs & in þame bot hym we lufe? 32 ¶ Qwhen ovr god treuly of vs with hole hart & aH vertew is lufyd, þen without doute & our neghbur, & aH þat is to be lufyd, rightest is lufyd. ¶ If our hart þefore before god & in to lufe of god we sched, with hyme bwne & with god haldyn, what is þer more with 36 whilk any oþer þinge we may lufe? ¶ In lufe treuly of god is lufe of my neghbur. ¶ þerfor als he þat god lufys he can not [but]

If our love  
be pure, it  
loves God.

Love of God  
is love of our  
Neighbour,

- man lufe, so he þat criste treuly can lufe no þing' in hym bot god is he preuyd to lufe. Also aȝ þat we ar lufyd [&] lufys, aȝ to god, þe wel of lufe, we zelde : for he þat aȝ mans hart to hym-self com-  
4 awndis be gyfyn, Al desyrs also & aȝ meveyngis of mynde in hym he desyrs to be festynd. fforsoȝ he þat truly god lufys no þinge in his hart bot god he felys, & if he fele non oþer þinge, noȝt ellis he has ; bot what so he has, for god he lufys, & noght he lufys bot  
8 þat god wiȝ he lufe ; wharfore no þinge bot gude he lufys, & so aȝ hys lufe god is. fforsoȝ þe lufe of þis man is trew, for hym-self to his makar he *confourms* þe whilk aȝ þinge for hym-self has wrought, & so he for god aȝ þinge lufys. Sothely when lufe of euerlastynge  
12 in ovr saules is treuly kyndyld, *with-out* doute aȝ vanite of þis warld, & aȝ fleschly lufe, bot als foulyst fylth is haldyn ; And whils þe saule to besy deuocyon gyfyn no þinge bot plesance of þe makar desyrs, *meruelusly* in þe self *with* fyer of lufe it byrns, þat  
16 soytly in gostly godis *profetand* & growand hens-forȝ in to þe sliper way & broid þat to dede ledis it fallis not, bot *raþer with* a heuenly fyer vp raysid in to *contemplatyue* lyfe it gose & ascendis.
- ¶ Lyfe treuly *contemplatyfe* of any man in þis vale of teris vnto a  
20 lytil is not *parfitely* gettyn bot if þe hart of hym before he feyl byrne *with* fyre of lufe & his consciens he knawe *with* honily swetnes multyn. ¶ So no *meruayl* a man treuly *contemplatyfe* is made, qwhilst he both tastyng swetnes & byrnyng felynge, for þe  
24 gretnes of lufe oft-tymes nerhand he dyes ; ¶ And þerfore in halsynge of endles lufe Als wer bodily he is festynd, for vncessyngly behaldyng, to þat liȝt vndescryed to se *with* aȝ his desir he besies hyme to go vp. ¶ fforsoȝ, slyk' a man no comforth bot godis in  
28 his saule can graunt, in qvos lufe now longynge, to þe ende of þis lyfe he is made desire, greuusly criand *with* þe psalm : *Quando veniam & apparebo ante faciem dei ?* / þat is to say : “ qwen saȝ I cum & appere before þe faace of my god ? ” ¶ þis is *parfite* lufe,  
32 bot qwedyr þis standyng in lufe, ons had, any tyme may be lost, not vncongruly may be asked. ¶ Qwyls man truly may syn, charite he may lese ; bot not may syn, is not in state of þis way, bot of þe cuntre aboȝe : qwarfore ilk man, how euer so holy he be in þis  
36 lyfe, ȝit may he syn, & deedly, for þe dreggis of syn in no pilgrim of þis lyfe is fully slokynd Aftyr comon law. Truly if þer wer any slike, þe whilk' nawdyr desir, nor *tempyd* myght be, to þe staat of heuyn be þat rather þen of þis way he suld longis, nor to hym wer  
40 mede not to fawt, qwyls he may not syn [I wot not]. ¶ If any slike

and conform-  
ing oneself to  
God.

A truly con-  
templative  
life in this  
[Fol. XVIII.  
b.]

Vale of Tears  
is attained  
only by Love.

Tho a man's  
love of God  
be perfect,

yet he may  
sin,

for the flesh  
strives  
against the  
spirit.

be lifand<sup>e</sup> ovr-qwher in flesh [for I say for me: flesh] desires  
agayns þe spirit, & þe spirit agayns þe flesh; And after þe inward  
mane, to god's lufe I am glad, bot 3it I can not so mykyh lufe, þat  
fleschly desire I my3t barely slokin. ¶ I trow neuer-þe-les þat o 4  
degre of parfite lufe þer is, þe qwhilk qwho-euer atenys it, afterward  
he sal neuer lose. A noþer truly it is to may loos, & anodyr alway  
to hald þat he wil not leef þof aH he may. ¶ Parfyt truly þam-  
self abstenys, als mykiH as in þam is, fro ilk þinge with qwhilk þer 8  
perfeccioñ may be destroyd or ellis lett. ¶ With frenes truly of þer  
lyst with grace of god þai ar fullillyd, with qwhilk besily þa[i] ar  
stiryd, gude to lufe, to speke, & doo, / And fro iH of hart, mouth &  
wark þai ar wyþdrawen. ¶ Qwhen man to criste þefore parfityly 12  
turnyð, al þing passand he despisis, & hym-self in only desire of hys  
makar in-mouecably, als for deedlynes for þe corrupeioñ of flesh he  
is letyn, he festins, þen no meruayH, his myghtis manly vsand,  
flirst, als wer heuyn opynd, with his vnderstanding egh heuently 16  
citisenen beholdis, & aftirward swettist heet, als wer byrnyng fyre,  
he felys; ¶ þen with meruellus swetnes he is taght, & so forth in  
songly noys he is ioyd. þis þefore is parfit charite, qwilke no  
man knew bot þat it toke; & he þat it has takyn, it neuer leuys; 20  
swetely he lyuys, & sikirly he sal dy.

But the per-  
fect lover  
avoids every-  
thing that  
may hinder  
his love,

he desires  
only his  
Maker,

he feels the  
Fire of Love,

lives sweetly  
and dies  
safely.

Of profett̃ & worpines of prayer and meditacioun.  
[Cap. XXI.]

[Fol. XIX. a.]

The God  
knows what  
we shall pray  
for, we ought  
to pray,

to get grace  
here and joy  
hereafter,

as well as for  
the Angels.

þis stabilnes of myend to get & with-hald, besy prayer helpis 24  
mikyH; for if it in mynde be groundyd, myght of fendis it  
vndoys. ¶ þof god truly aH þinge knawe, And or we any þinge ask,  
parfityly he knows what we wil ask, to pray 3itt vs awe for ma[n]y  
cause. For criste, to vs to pray, ensaumpyl gaf qwhen in prayer 28  
allon in þe hyH [he] nyghtyð. And for it is þe ApostiH comament:  
*Sine intermissione orate; oportet enim orare, & non deficere:* / “with-  
owtyn cessyng pray 3e; to pray sothely it behouys, & not to fayl.”  
Also þat we may be worpi grace in þis lyfe, & Ioy in tyme to 32  
cum—// Qwharfore “askis & 3e saH take. He þat askis takis, & to  
þe callar it sal be opynd.” ¶ Also for Aungellis our prayers to god  
offyr, to help þer fullillyngis. Thoghtis truly & desyrs only to god  
ar bare & opyn: 3it Aungels know qwhen sayntis worthy & holy 36  
þingis pinkis, & with lufe of lyfe endles gretely ar enflaumed, be gods

- scheuinge, And be experiens of þer vtward dedis, for þa see þame onely to god saryf; qwarfore to daniel þe Aungel sayd: *vir desideriorum es*: “A man þou art of desyres.” ¶ Also for be continuance of prayer þe saule is byrnt with fyre of godis lufe; oure lorde truly be his profett says: *nonne uerba mea quasi ignis & quasi malleus conterens petras?* “Ar not my wordis als fyre byrnanð, & als a mel stonys brekanð? þe psalme also says: *Ignitum eloquium tuum vehementer*, “þi spech hugsly is byrnyð.” Bot [now] many þer ar þat soyne worde of god fro þe mouth, And hartis kestis oute, it not suffiranð þer rest in þam: & þerfore þa ar not byrnyð with heet of cumforth, bot kold þa hyde in sleuth & necligens; Also after 12 innumerabil prayers & meditacions of scripture, for forsoth in mynde nawdyr þa pray nor þink, qwhylys odyr þat al sleuth puttis bak, with-in schortt qwhyth ar gretely byrnyð, & in cristis lufe ful strong. þerfor ful weil it felois: & *seruus tuus dilexit illud*, / þat 16 is to say: “& þi seruand it has lufyð.” þerfore truly he is byrnyð; for þi worde, lord, he lufyð, þat is to say, to se & affir it to wyrk. þe soynar he has soght þen þine, [& has taken of þe þe & þine. Odyr serue þe for to haue þine] & litil for þe þai care. Truly þe 20 feyn vndyr þi seruic þa wald be, wardly worschyp to geet, & emonge men to seme glorius; bot qwhylys þa ioy few þingis to fynde, many þa lose, for þe & þin, And þam self & þaris. ¶ To pray also vs behoues, þat sayf we may be; þerfore Iamys warnes, 24 sayanð: *Orate pro inuicem ut saluemini*, / “for þour-self prayes, þat 3e be sauýð.” ¶ Also þat we be not made slawe, & þat in guyd continuly we be occupyde; þerfore is sayð: *Vigilate & orate ne intretis in temptacionem*, / þat is to say: “wake 3e & 28 prays, þat 3e entyr not in to temptacione.” Euer truly we awe to pray, or reed, or þinke, with oþer dedis profetabyl, þat our enmy neuer fynd vs ydil. ¶ Bot it is to take hede with all besynes þat we wake in prayer, þat is to say, with handis þoghtis not be endid, 32 þat widraues mynde, & makes forget qwhidir it is bowne, And alway lettis, if þai may, þe effect of deuocion to ouer-cum, þe whilk mynde of þe prayanð suld perseyf if he with wakirnes, besines & desyr, prayð.

By continued prayer the soul is burnt with the fire of God's love,

that it may work after that love.

We should pray to be always occupied,

that our Enemy may never find us idle.

36 þat lyfe contemplatyfe is worþiar & meedfullar þen actife. And of boyth in preching & prelacy.

[Cap. XXII.]

[Fol. XIX. b.]

**O**f sum truly it is doutyð qwhilk<sup>t</sup> lyfe is more meedfuH And bettir, contemplatife or actiue. / Not<sup>t</sup> to fewe it semys þat actife is meedfullar, for many dedis & prechingis þat it vsis. / Bot þies ar vnknawand, for vertew of contemplatife þai knaw not. // 4

The best contemplative life is higher than the best active.

þitt many actife þer ar bettir þen sum contemplatyfe; bot best contemplatife ar hear þen þe best actife. ¶ þerfore we say: lyfe contemplatif barly is þe better, þe swettar, & þe worþiar, & more meedfuH als enens verray meed, þat is ioy of god vn-wroght, 8 for he more byrnyngly lufis god; & more grace is askyd, if contemplatife lyfe reight be led, þen Actyfe. ¶ Resun of feruent lufe in lyfe contemplatife [þen in actyue is, for contemplatyue] in rest ar of mynde & body, & þerfore before aH deedly swetnes 12 of endles lufe þa tast. Actif truly in labyr & vtward rynnynge sarifis god, & [in] inward rest taris bot lityH, wharfore þa may not be delityk bot seldum & schortly; contemplatife sothely als wer besily lufe with halsyngis of þer lemman. ¶ Sum for soth 16 gaynsettand, says: ¶ Actife lyfe is more fruytfulH, for warkis of merey it doys, it prechis, & slike oþer dedis wyrkis; Qwarfore more meritory it is. ¶ I say nay, for slyke warkis langis to accidentale reward, þat is, ioy of þinge wrought; And so may on þat sal be takin 20 in-to þe ordir of Aungels, haue some meed þat he sal not haue þat sal be in þe ordyr of cherubyn or seraphyn, þat is to say, Ioy of sum gude dede þat he dyd in his lyfe, þe whilk a nodyr þat passis in godis lufe with-out comparison, dyd not. Als oft tyems it happyns 24 þat sum of les meed is guyd, & preches; A noþer prechis not, þat mikyH more lufys: is not he þis better for he prechis? no; ¶ bot he þis þat more lufys, hyar & bettir is; ¶ þof he be les in preching, sum meed he sal haue þat þe more was not worpi for he prechid 28 not. ¶ Scheuyd þerfore it is, þat mane is not holyar or hear for vtward warkis þat he doys. God truly þat is þe behalder of þe hart, rewardis more wyl þen dede. / þe dedis truly hyng<sup>t</sup> of wyH, not wiH of dede. / For, þe more byrnyngly þat a man lufys, in so mikyl to 32 hyar reward he ascendis. ¶ þer is treuly in trew contemplatif men a ful swete heet & plenteusnes of godis lufe, of þe whilk abyding, in-to þame is send a ioyfuH sownd with myrth vntrowed: And þis in actife men in þis lyfe ar neuer fun, for only to heuynly þingis þai 36 take not hede þat so in Ihesu þa myght be worpi to ioy. & þerfore worpily actife lyfe is put be-hynd, & contemplatyf in þis present [& in] lyfe to cum worpily is preferryd.

For the Active-Life's deeds are rewarded by joy in the deed done.

Man is not the holier for outward works done, but for his will.

The more he loves, the higher reward he shall have.

¶ Qwharfore in þe meetbuyrd of trew Salamon þe pilars ar 40



- siluer, & his resting-place gold. ¶ Pilars of þe chayr ar stronge vp  
berars And gude gouynours of holy kyrk: þis ar siluer, for in  
conuersacioñ þai ar clere, & in preching ful of sounde. þe resting-  
4 place gold ar men contemplatife, in þe whilk in he rest beand, criste  
specially restis his heed. / & þa forsoth in hym syngulerly restis.  
þis ar goldly, for purare & darrar þa er in honeste of lyfyng, ¶ And  
reddar in byrnyng of lufyng and contemplacioñ. ¶ God forsoth  
8 before has ordand hys chosyn diuers seruys to fulfyH; to ilk man  
truly it is not gifyn al offis to execute or fulfyH, bot ilk man  
has þat to his state is moste acordyng. Qwarfore þe Apostil says:  
*Vnicuique nostrum data est gracia secundum mensuram donacionis*  
12 *christi*, / þat is to say: “to ilkoñ of vs is grace gifyn aftyr þe mesure  
of *cristis* gyft.” Sum truly of rightwesly gettyn gude dos almus,  
odyr to þer dede þe treuth defendis. ¶ Odyr godis worde clerely &  
strongely prechis & to odyr to preche in þer writtyng þa scheu.  
16 Odyr for god grete penance & wrechidnes in þis lyfe sofyrs. ¶ Odyr  
be þe gift of contemplacion only to god ar besy, & criste to lufe  
þame-self straitly þa set. ¶ Bot *with*-oute doute emang al a-statis  
þat ar in þe kyrk, *with* a speciaH gift þa ioy þat ar becum con-  
20 templatife, in godis lufe now wer þa worþi singandly to Ioy. ¶ if  
any man truly both lifys myght gett, þat is to say contemplatife &  
actife, & þame keep and fulfyH, he wer fuH greet, þat he bodily  
seruys myght fulfyH & neuer-þe-les in hym-self fele heuenly sounde  
24 And in to Ioy of heuynly lufe syngandly he wer multyn. I wot  
not if euer any deedly man had þis; / to me impossibil it semys þat  
both to gidyr be. / Criste truly in þis party emonge men is nott to  
be now[m]byrd, nor his blyst modyr emong wymmen. ¶ Criste  
28 truly had no scrithyng poghtis, & contemplatife he was not in comon  
maner als sayntis in þis lyf ar contemplatife; hym nedyd not treuly  
labyr als vs nedis, for fro þe begynnyng of his consaueing he sawe  
gude. ¶ No meruayl, be grete exercise of gostely warkis, in-to vs  
32 cums a sowndly Ioy, & sownd swettist we take fro heuyn, And so  
forward in rest we desire to stand, þat *with* greet swetnes we may  
Ioy. / He, þerfore, actife life þat sarifis wele, to contemplatif lyfe he  
is besy to go vp. Qwho truly with gift of heuenly contemplacioñ in  
36 maner forsayd is raysyd, to Actif cums not down, bot if parauntyr  
he be compellyd, gouernans to take of cristin—þat seldom or neuer  
I trow has happynd. ¶ Odir treuly contemplatife to þat wellle may  
be chosyn, for les *with* heet of lufe þai ar taght. ¶ Les sayntis for-  
40 soth to offys of prelacy sum tyme ar more abil þen gretter, for about

In Solomon's  
chariot, the  
pillars are  
silver, and  
the bottom  
gold (*Sol.*  
*Song*, iii. 10).

Contem-  
plative men are  
the gold.  
[Fol. XX. a.]

Every man is  
given what  
best suits his  
state.

Some are  
martyrs;  
some preach;

some contem-  
plate God,

and these joy  
in His love.

Christ had  
no erring  
thoughts;  
He was not  
contem-  
plative after the  
manner of  
this world's  
saints.

He that lives  
well his  
active life is  
taking steps  
towards the  
contem-  
plative life.

vtward besines more accordingly þa sal behaue þam-selfe, þat in inward desirs þarfitly myȝt not rest.

That birnyng of lufe, vis & syns purgis; & of þe tokyns of trew frenschip. [Cap. XXIII.] 4

The burning of love purges all vices, it will not permit deadly sin;

whilst the true lover is borne to-wards God, all things that cut him off from God displease him.

Byrnyng of lufe, in-to a sawl truly takyn, aȝ vicis *pourgis*; both to mykiȝt & to lityȝt it avoydis, & beute of aȝ vertues it settis; *with* deedly syn standis it neuer, & if it do *with* veniaȝ, bot neuer þe-les so hyrmand may be þe meuyng & desyre of lufe in god, þat 8 also al veniaȝ synns it wastis, also *with*-oute þingis in dede of þe same syns veniaȝ; for whilst þe trew lufar in-to god wiȝ strong and feruent desyre is borne, aȝ þinge hym displeis þat fro þe sight of god *with*-drawes. ¶ Qwhils he treuly in songly ioy is gladinde, 12 hys hart may not expres þat he heuynly felys. And þefore for luf he longis. /

[Fol. XX. b.]

Parfyt men also, to life to cum neuer beris þat may be byrnyd, for in þe hete of cristis<sup>1</sup> lufe is wastid al þer synnes. Bot þat no 16 man weyn in vayn him self parfite qwen he is not, ¶ Here he qwhen þat a man has in hym self perfeccioȝ. ¶ Þis truly is lyfe of parfyt: al charg of warldly erands to kest a-way, ffadyr and modyr & aȝ þi gudis, for crist to forsake; aȝ gadys passand, for 20 endles lyfe to despise; warldly desyres *with* longe labir to destroy; lichery & aȝ vnlefuȝ meuyngis, as it is possibiȝ to refrene; in our makers lufe onely to byrne, ¶ After bittir sorows & passand besynes of gostely warkis, swetnes of heuently contemplacioȝ to feel; & so, þat 24 I of men priuelegid speek, for Ioy of godis lufe in to gostly songis or heuently sound behaldandly for to be takyn, ¶ And in [in]warldly rest, aȝ sturbelans put bak, swetely to byde, In so mykiȝ þat, whilst to godis mane no þinge is lefuȝ vtward to wyrk, swetnes of 28 endles lyfe, in likyng songe, in myrth vn-mesurd, *with*-in is takyn to sownȝ. ¶ No meruail þus slyke swetnes he saȝ haue in mynde als Aungellis has in heuyn, þof aȝ not so mikyȝ. ¶ On þis wyes sothely is mane made parfyt, & with fyer to be purgyȝ hym saȝ 32 not neyd after þis lyfe / qwhome byrmandly in flesche beandȝ fyre byrnys of þe holy goost. ¶ And ȝit þis parfyte lufe makis not a man ay not to syn, bot þat syn in hym not last, bot sone *with* fyer of lufe it be wastid. ¶ Slyke lufars truly of Ihesu crist, þare prayers 36 says not like odyr rightwysmen, for, sett in rightwis mynde &

Perfect life is the casting away of all worldly burdens, forsaking of father, mother, and all possessions for Christ's sake, and, after bitter sorrows and transient business of spiritual matters, to be carried up to see heaven's joy.

In his mind shall be such sweetness as belongs to the Angels. Perfect man does not need to be purged with fire after this life. Perfect love however does not make a man sinless, but that the sin does not last.

- rauschid with cristis lufe abown hym-self, he is takyn in-to  
 meruellus myrth, & sownd in to hym goodly scheed, als wer with  
 notis his prayers he singis, Also fro his mouth in melody offerand  
 4 fro mans feling hyd, to god, And him is fuH bryght. ¶ Strenght  
 truly & gostely vertew in hym heuynes of þe flesch into so mykiH  
 now has ouercom, þat he in criste ay may be glad, qwhos hart in-to  
 fyer of lufe turnyd varely felis heuenly heet, þat the gretnes of so  
 8 byrnyng lufe vnneþ he may bere with lyfe; bot þe gudeness of  
 god hym kepis to tyme ordand, þe whilk hym gaf þat he so mykiH  
 miȝt lufe, & truly say 'for lufe I longe'; Als seraphym byrnyd he  
 byrnys & lufis, he syngis & Ioy, he lufis & warmis; & þe more  
 12 plesand he is, þe hattar in lufe þat he byrnis; ¶ not onely deed he  
 dredis not, bot vnto dy he is gladd with þe apostiH: '*Mihi inquit*  
*cristus viuere vita est, & mori gaudium,*' / þat is to say: 'Criste to  
 me is lyff; & to dye, greet ioy,' &c.
- 16 þat parfite lufe, with gode no þinge mengis, & qwy;  
 & þat it is needful to lufe; and of þe blyndnes of  
 fleschly lufe. [Cap. XXIV.]
- Iff we parfitly forsake filthes of syns & vis of þis warld, noþing  
 20 I bot god we lufe. In our neghbur, qwhat lufe we bot god,  
 qwhen we not bot for god, and in god, hym wiH lufe. ¶ How suld  
 god truly be aH in aH, in mane, if any þing wer besyde his lufe? no  
 man truly has Ioy, bot of þe gude he lufis. / þe more þerfore þat  
 24 man god lufis, þe more plenteusly (no meruayH) in hym he sal Ioy:  
 ¶ ffor þe more besily & feruently any þinge we desire, þe more  
 hartly it gettyn we Ioy. þerfore truly has a man Ioy for he has  
 gode, ¶ and god truly is þat Ioy; þe whilk forsothe none of þame  
 28 has, þat any þinge besyd god, sekis. If I truly for my-self any  
 þinge desyre, & my gode of þat desire I set nott end, sikyr it is of  
 my-self I haue made a traytur, & of þe gilt hyd opynly I am  
 scheuyd. God truly on þat wyse wiH be lufyd, þat no man with  
 32 hym in his lufe be mengyd: ffor if þou þi hert deuidys & dredis  
 not a nodyr þinge with hym to lufe, with oute dowe knowe weH of  
 god þi luf forsakyn, þe whilk a part of lufe vochis not safe forto  
 behald; / AH hole truly or noght he takys, ffor hole he þe gayn  
 36 boght. þi body forsoth & þi saule, in þe syn of þi Fadyr Adame  
 dampned: Qwharfor god into þe maydyns body is cume downe, &  
 man be-cum, þe pris has gyfyn of þi delyuerans, þat not onely þi

Such a lover,  
 carried above  
 himself, is  
 lifted up into  
 wondrous  
 joy.

Spiritual  
 power has  
 now so far  
 overcome the  
 burden of the  
 flesh that he  
 may ever  
 rejoice in  
 Christ.

Like the  
 seraphim he  
 sings, joys,  
 and loves.

He fears not  
 death, but is  
 glad to die.  
 Christ is my  
 love, and  
 great joy to  
 die.

[Fol. XXI. a.]

If we alto-  
 gether for-  
 sake the filth  
 of sins and  
 vice of this  
 world, we  
 love nothing  
 but God.

A man has  
 no joy except  
 what arises  
 from the  
 good he loves,  
 therefore the  
 more he loves  
 God the more  
 shall he re-  
 joice in Him.  
 No man has  
 this joy if he  
 seek any-  
 thing beside  
 God.

God will be  
 loved in such  
 a way that  
 no man shall  
 have share  
 in that love.

All or no-  
 thing He  
 takes, for He  
 redeemed  
 thee wholly,  
 body and  
 soul; in thee

was thy  
father  
Adam's sin  
judged.  
If thou wilt  
enter into the  
kingdom lost  
and repur-  
chased with  
Christ's  
blood, keep  
God's com-  
mandments,  
and in this  
life love with  
whole and  
perfect heart.

No reason-  
able soul can  
be without  
love in this  
life.

Nothing that  
is loved may  
be loved but  
for the good-  
ness it has or  
seems to  
have.

No man for-  
gets his soul  
more dam-  
nably than he  
that sets his  
eye on woman  
for lechery.

He conceived  
filth, there-  
fore shall  
wickedness  
rightly be  
brought  
forth.

He who has  
wilfully de-  
spised God,  
shall, after  
this life, be  
damned by  
the judgment  
of God.

sauht fro þe fendis power he suld delyuir, bot also þi body with þi  
sauht, in þe ende of þe warld, he myght make blissyd. þe com-  
amentis þerfore þou has of lyfe euerlastyng; if þou wilt entyr to  
þe kyngdome lost & eft reparayld with cristis blode, þe behouys 4  
godis comamentis to kepe; And truly als þou desyrs aftyr þi deek  
to ascend into Ioyfull & parfite, so þe behouys haue mynde in þis  
lyfe with hole & parfyte hart good to lufe. Ellis als þou now art  
not to godis lufe gifyn, so þen not parfyte Ioy, bot endeles tour- 8  
ment þou saht hafe. Ifor truly qwhils þou with hole lufe & mynde  
to þi makar takis not hede, some creature sothely of god more þen  
is honest or leefull to lufe þou art preuyd. It may not be a saule  
resonabyh with-uten lufe quyls it is in þis life: qwharfore þe lufe 12  
þerof is þe fotte of þe saule with whilk aftyr þis pilgrimage to good  
or þe fende it is borne, þat to hyme it may be sogett to qwhos wilt  
here it seruyd. No þinge truly may be lufyd, bot for gudeness þat  
it has or ellis semys þat it has, þat is lufyd. Herefore truly it is þat 16  
lufers of bodily beute or warldly riches als wer be wycheraft ar  
begilyd; for in þam is not þe lust þe whilk we þink we feyh or see,  
nor Ioy þat is fenyd, nor þe name þat we giff itt. No man þerfore  
more dampnabyh his sauht forgettis, þen he þat is ee on woman settis 20  
for lichery; qwhilst truly syght of ee þe sauht kyndils, of þinge seen  
onone þoght entyrs, & in hart gendyrs desyre, & filys þe inward  
beute. Qwharfor sodanly with byrnyng of a noyus fyre itt is  
vmbelappid & blyndyd, þat þe sentens of þe straytt Iuge it may 24  
not se. And þus þe sauht takyn fro heuenly syght with ih lufe &  
vnclene, tokyns of his errour vtwarld styntis not to schew, And bot  
[Fol. XXI. b.] if he may brynge forth fylth þat is consauyd, of his prosperite he  
mystristis. / Fylth forsoth he consauyd, þat is to say, wykkyd desire; 28  
qwharfore worþely saht wickydnes be forth broght, for þe sonar  
scrithis þe sauht to slipyre luste, Als he takis no heed of þe greet  
parreh in qwilk he errys. // þe domys of god also fro his face ar  
with-drawn. Qwhils he truly in fleshly desirs begyns to lyke, in 32  
to how greet a pytt of wrechidnes he cast hym self he seis not.  
¶ Sothely þe dome of god is, þat qwho wilfully god despisyd in  
dedely syn in casting down, vnwilfully after þis lyfe, god demand,  
sal be dampnyd. ¶ He may not truly in tyme to cum fro paynes 36  
of heht defend hym-self þat in þis lyfe sett dedely synnes, when he  
myght, with his power walk not forsake and holly aft wykkidnes  
hate.

Of þe stynk parreſt & towching of lichery, and of þe  
cursednes of couetys & vngudely gladnes.

[Cap. XXV.]

- 4 **Q**whils a man for pure luf of god & vertew & chastitee weddis He who from pure love of God, virtue and chastity, does not marry, but carefully lives in all chastity, gains a great name in heaven; but he who marries for lust turns good to ill.  
not, bot in chastite & in aray of aſt vertew is besy to lyfe, to hym-self<sup>e</sup> doutles in heuyns gret name he gettis, for als he cesis not here god to lufe, so in heuyn fro his praysynge he saſt neuer cese.
- 8 Wedlake sothely in þe self is gude, bot when men for fulfillynge þer luste, þam self strenys vndyr þe band of Matrimony, gude forsoth in to iſt þa turn; And qwherof þa weyn to profett<sup>e</sup> þerof þa cese not to be wars. ¶ Qwho so euer for þis entent<sup>e</sup> lufys wedlake, for be it he
- 12 trowes be ryche, doutles þe bridyh of wantones he besys to lowse; *with* lust & ryches flowand, ful mikiſt he Ioy slyke medicyn fone to his slypyr flesch. // fforsoth fraward<sup>e</sup> men þer ar, þat þer wyffis for þer There are, forsooth, froward men, that love their wives unmannerly for their beauty.  
bewte vnmanerly lufys; & þe sonnar þer bodily strenght is brokin,
- 16 þat þa to fulfiſt þer bodily lust<sup>e</sup> ar lowsyk. ¶ ffor þe more luste þai haue, þe sonar þai fayſt; & qwhilst þa haue prosperite, þa parisch; and qwhils þa ar besy *with* lust to be feſt, strenght of body & mynde wrechidly þa loys. ¶ No þing<sup>e</sup> sothely is more perlius, While they are busy to be fed with lust, they lose strength of body and mind.
- 20 fowler, more stynkand to man, þan to put hys mynde in womans lufe & hir desyr als blistfuſt rest. After þe deed soyn no meruayſt it waxis fouſt, þat before he desird<sup>e</sup> so grete blys *with* mikyſt angwys. ¶ Afurward<sup>e</sup> truly he knawes þat cowardly in slike lust
- 24 he has gone wrange, qwhen he perseyuys so schort<sup>e</sup> lust<sup>e</sup> & longe dises. It is schewd þat he was strongly bun *with* a fouſt bande of febyl vanite. ¶ Bot for he to god *with* aſt his hart wald<sup>e</sup> not turn, his wrechidnes he knew not to tyme he felt it. ¶ & þerfore he feſt
- 28 to þe pytt of bondage, for to þe seytt<sup>e</sup> of ioy he beheld<sup>e</sup> not. ¶ If o droop truly of swetnes of endles lyfe he had felt<sup>e</sup>, fleschly fayrnes (þat is begiellyng<sup>e</sup> & vayn grace) to hys mynde so sweet suld<sup>e</sup> neuer aperyk. Bot alas, he takes no heed<sup>e</sup> how stynkand & odius is his
- 32 wrechid<sup>e</sup> lust<sup>e</sup> in þe sight of god aſtmyghty, And in hys consciens he seis not hym-self begilyk. No man certan may be gifyn to vnclennes of þe flesch, bot if he erre fro þe wayes of rightwysnes. If a man had felt one drop of the sweetness of endless life, fleschly fairness would never have appeared so sweet to his mind.
- Qwhiles þe fyr truly of erthly lufe, mans mynde cesis not to [Fol. XXII. a.]
- 36 enflawm, no meruayl in it aſt moysture of grace it wastis, And it both voyd & dry makand, al-way hys hett encressis, & of þe fire of couetys fyr of lichery kyndyls; And so þe thraſt sauſt masyk<sup>e</sup> meruelusly, no þing<sup>e</sup> bot fleschly desires couetis, or Riches to encre; The soul enslaved covets nothing but fleschly desires, and the increase of riches.

He sees not  
the pains he  
is going to,  
for he ob-  
served not  
God's com-  
mandments.  
When the  
unhappy soul  
shall pass  
from the  
body, it shall  
know how  
wretched it  
was, though  
when in the  
flesh it  
thought itself  
guiltless and  
happy.  
In every-  
thing, purity  
of mind  
rather than  
of body is to  
be observed.

True man,  
joined to un-  
true woman,  
is near to  
being turned  
from the  
truth.  
Women loved  
beyond mea-  
sure, beguile  
men's hearts.  
Solomon  
truly was  
wise and  
true to God  
awhile, but  
afterwards  
from the  
great love by  
which he was  
drawn to-  
ward women,  
he fell away  
from God's  
command-  
ments.  
Covetousness  
is spiritual  
fornication.

Let us there-  
fore be heed-  
ful to keep  
our hearts  
clean in the  
sight of God  
Almighty.

[Fol. XXII.  
b.]

& in þam his end makand, alway laburs new þinge to gett: And þo  
paynes þat he gos to he seis nott, for godis wordes & his comamentis  
he chargyd nott. And for he þis vtward Ioy onely desirs in in-wardly  
& vnsene blyndyd Als wer sytheles to fyre gois. ¶ And truly when 4  
þe vnhappy sauþ fro þe body saþ pass', þartitely it saþ know in þe  
schewyng how wreechiþ itt was, þe qwhilk troweþ þe self qwhils  
it was in flesch, not only giltles, bot also happy. ¶ In ilk þinge  
þerfor, clenmes of mynde more þen of body is to be chargyd; les 8  
wyk certan it is, womans flesch with bare handes to touche, þen with  
wikkyd lust mynde to be fylk. If we truly wymmen toci, & in  
hart þinkis none yH, syn itt aw not to be calk, þof aH be itt tempt-  
acion of þe flesch sum tyme Ris; for man fallis not to il whills his 12  
mynde in god is stedfast. ¶ Qwhils þe hart of þe toucher in dyuers  
desires is takyn, or in ih swetnes is bowyd, And sone for godis lufe  
& stedfastnes of vertew is refrenyd, know dowlles þat þat man syn  
of vnelennes in hym-self has, þof he be neuer so fare, not onely fro 16  
wymmen bot also fro men. And forsoth if a trew man with an  
vntrew woman be Iunyþ, / ful nere itt is þat his mynde to  
vntrewth be turnyþ. Of wymmen truly þe maner is, þat qwhen þa  
feil þame-self of men lufyd out of mesur, be chirissyng flatirry 20  
mens hartis be-gilis, & to þo þingis þat þair wikkyd wyH stirryd þa  
draw, þe qwhilk before be opyn speche þa assayd. ¶ Salamon  
sothly was wys & trew to god a qwhil, / bot aftirwarþ for to mykiH  
lufe be qwhilk to wymmen he drew, fro stedfastnes & godis com- 24  
amentis fowlyst he failyþ, more worþi greuusly to be smittyn þat  
he, in grete wysdome sett, of a fonde woman—hym self suffryþ to be  
ouercumne. No man hym-self þerfor flatyr, no man of hym self pre-  
sume to say 'I am sikyr, I drede not, þe warld may not begyH me,' 28  
qwhilst þou herys of þe wisyst man vnwittiest dede. ¶ Gostely  
fornicacion also is Couetyse, for þe couetus hart, for lufe of penys,  
to fendis strumpetry hys bosum opyns. Qwhen god, as verray  
spouse, before þe lufe of mone was lufyd / & aftirwarþ be vnelene 32  
lufe he is forsakynn & wickyd woars resauyk, qwhat ellis bot forni-  
cacion is doyne and ydolaty? ¶ Be we þerfore besy, our hartis in  
þe sight off god aH-myghty to kepe elene, And venemus delectacions  
to destroy; and if any þinge in hart be freelnes ha bene done, be-for 36  
god now no þing bot þarfines now be schewd. ¶ Sum tyme truly  
to sum men for mikiH myrth we ar hatyd, Sum tyme in wordys &  
laghtyr we Ioy; And þof aH þis & slike mo befor god may be doyn  
with elene saule, be-for men, neuer-þe-les, we know wele it is ih 40

takyn & expownd; & perfore maner is to be hade, & þat we wyesly  
 kepe vs qwher we trow we may oght doo þat is lyke yH. ¶ To  
 seruandis of crist, to god to be nere is guyk, for in desire of hym,  
 4 heet of þe fyre of þe holy goste þa take, & swetnes of lufe endles  
 with swettyst sounk of heuyn honily lyke þa synge. Qwharefore /  
 'mellistui facti sunt celi,' þat is to say: heuyns ar made sweett als  
 hony, þat is to mene, sayntis, þat so byrnanndly criste has louyd,  
 8 knawand þat he for þame so mikil has suffryk. Qwhils þe mynde  
 truly of sayntis, to lufe endles, vnabyH to be lowsyk, is knyttyk,  
 and swetnes of heuenly lyfe, þof aH it wer als rauyschyk, with  
 melody before felt as wer in þat is gladynd.

We must take  
 care to keep  
 ourselves  
 where we  
 think we can  
 do no ill.  
 It is good for  
 Christ's ser-  
 vants to be  
 near God.  
 Heavens are  
 made sweet  
 as honey,  
 whilst saints'  
 minds are  
 knitted firmly  
 to endless  
 love.

12 Of parfite lufe, & qwhat aw to be had to gostly Ioy,  
 & o lufe & correccion. [Cap. XXVI.]

**E**xcellens of mede standis in gretnes of lufe, so þat a lufer byrne  
 with fyer euer byrnynge, & in þe self with heuenly swetnes  
 16 fulfillyk. ¶ He treuly þat most lufys, hyst in heuen sal be  
 sett. ¶ þis lufe truly is in hart, & þe more it lufys god, þe more  
 ioy in it self it felys. ¶ þai err perfore, þat trowes he lufe als  
 mikyH, þat bot seldum & schortly has þe Ioy of lufe / als he þat aH  
 20 day as wer with swetnes of luf is fed. Sum truly with difficulte  
 lufis, & sum with ese; bot godis lufe þe blissyd ar [is] þat it be  
 lyght; þe lightar þe hartyar / þat qwhikkar þe swetter, þe swettar  
 þe more. ¶ More truly it is in restars þen laborars; perfore þa þat  
 24 continually rest & feruently lufys, ar hyar þen þa þat sum tyme to  
 rest, sum tyme to oper ocupacion takes heed. ¶ No pinge truly is  
 better þen lufe, no ping swetter þen holy charite. ¶ To be lufyk  
 truly, & to lufe, is a swete chawnge, þe likynge of aH mans life &  
 28 awngels & godis, And als þe mede of aH blistnes. ¶ If þou perfore  
 desires be lufyd, lufe, for lufe gayn-zeldis þe self. ¶ Of gude luf  
 no man has lost. He sothely can not be glad þat in lufe couth not  
 byrn. perfore neuer man is more blissyd þen he þat with-oute  
 32 hym-self be myght of lufe is borne, & be þe gretnes of godis lufe  
 with-in hym-self he takis a soundyng swetnes of praysinge euer-  
 lastynge. Bot to euery man þis happyns not onone, bot qwhen a  
 man to god turned hym-self meruelusly vsis, & aH desyre of worldly  
 36 vanite has cast a-way, þen god scheddys in þat vnspekynn loueyng  
 to his lufars. ¶ Mynde truly to clennes disposyk, of gude takes

He who loves  
 most shall be  
 set highest  
 in heaven.  
 The more the  
 heart's love  
 desires God,  
 the more joy  
 it feels in  
 itself.  
 They are  
 wrong who  
 say a man,  
 who seldom  
 has the joy  
 of love, loves  
 as much as  
 he who is fed  
 with love's  
 sweetness  
 all day.  
 They that  
 rest continu-  
 ally, and fer-  
 vently love,  
 are higher  
 than they  
 that only  
 sometimes  
 rest.  
 He can not  
 be glad that  
 could not  
 burn with  
 love.  
 Therefore no  
 man is more  
 blessed than  
 he who is  
 carried be-  
 yond himself  
 by the power  
 of love.

A mind disposed to purity thinks only of the good.

If a man would forsake the world altogether, so that he desire to die for heavenly joy, unless his mind be fully knit to Christ, thinking continually of nothing, desiring nothing but Christ's love; he shall not sing in spiritual song and praise.

[Fol. XXIII. a.]

He defies the law of man's fellowship who honours not the community in his neighbour. Many men wander from the love of God because they do not try to love their brother as they are bound.

poght<sup>t</sup> of lufe endles, poght<sup>t</sup> sothely clene in to gostely songis risis. Clerenes certan of hart, heuenly sounð is worpi haue. And þat godis lovyng<sup>e</sup> hyde in gostely ioy, þe sawH with godis fyre is warmyð, & with fuH meruellus likyng<sup>e</sup> gladynð. ¶ Bot<sup>t</sup> and a 4 man þe world forsake parfityly, and to prayer, wakyng<sup>e</sup> & fastinge bisily take hede, & þat he haue clenness of conscience, so þat<sup>t</sup> he desire to dy for heuenly ioy, to be dissoluyð & be with criste; o les þen his mynde to criste fully be knytt<sup>t</sup>, & þat he last in certayn 8 desyres & lufly, þe qwhyllk<sup>t</sup> he menys in entent with-outen end, þe qwhilk<sup>t</sup> poghtis qwher-euer he be sitting<sup>e</sup> or goyng<sup>e</sup>, with-owt cessyng<sup>e</sup> in hym-self he pinkis, no þinge desireand<sup>t</sup> bot cristis lufe, ellys sothely heuenly sounde he takis nott, nor in gostely songe 12 Ihesu, nor his praysyng<sup>e</sup> he saH not<sup>t</sup> syng<sup>e</sup> in mynde or mouth. ¶ Pryde for sothe many distroys, qwhen þai trow þai haue oght<sup>t</sup> done þat odyr ha not<sup>t</sup>, onone þame-self beris before odyr, & þai þat ar þam-self bettyr þai put<sup>t</sup> behynd. ¶ Bot know it<sup>t</sup> wele, he can not<sup>t</sup> 16 lufe hym-self, þat comon kynde in his broþer presumys to despis, ffor he to his awn condicioñ dos wrong, þat his right<sup>t</sup> in a nodyr knowys nott<sup>t</sup>; þe lawe of mans felischyp he filys þat comoute of kynde in his neghbur wurschipis not<sup>t</sup>. In þis many men err fro 20 godis lufe nor to his lufe þai can not cume, ffor þer brodyr as þai ar bun þa study not<sup>t</sup> to lufe. ¶ And sothely þe synar awdyr þa leef<sup>t</sup> incorrect, or if correc or snyb þe synnar, with so grete scharpn<sup>e</sup>s & ferisnes þai speke þat oft<sup>t</sup> be þer wordes þai ar made wars þen þai ar 24 þat þai snyb. ¶ þa suld<sup>t</sup> truly with meyknes spek, þat be swete wordys þai myzt<sup>t</sup> wynn / þat scharp correcyng<sup>e</sup> wald<sup>t</sup> make wars.

Of syghyngis, desyre & mekenes of a parfite lufar; & of þe differens of wardly lufe & godly; & als of 28 meditacioñ. [Cap. XXVII.]

<sup>1</sup>Uoys of a longing<sup>e</sup> sawle with lufe endles beris lyknes of þe sekar of hys makar sayand<sup>t</sup>: '*Osculetur me osculo oris sui*,' þat<sup>t</sup> is to say: 'þe godhede myght<sup>t</sup> glad me with knitting<sup>e</sup> me to his 32 sone.' þer-for truly for luf I longe; for qwom I lufe in hys fayrnes, to se with aH mynde I desyre. Emonge truly in labore and stryff of my pilgremage, with swetnes of his lufe I beseke he me make glad; And vnto tyme my lemman clerely I may se, hys fuH swete 36

I truly long for love, for with all my mind I desire Him, whom I love in His fairness. I beseech Him to give me joy.

<sup>1</sup> Vox languentis anime amore eterno ac speciem querentis sui conditoris personat Osculetur.



- name in my mynde withhaldyn Ioyand I saff pinke. ¶ And no meruayH þerof he in þis lyfe be glack þat euer has lust desyrs of his makar to fulfyH. / No þinge is meriar þen Ihesu to synge, No þinge  
4 more lykanH þen Ihesu to here. ¶ Herynge truly þe mynde myrthis, & songe itt vp listis. ¶ And truly qwhilst þis I want, als wer with hongyr or thyrst syghing & heuy, my-self me þingH forsakyn. ¶ fforsoth, when I, halsyng of my lufe & kyssyng feyH,  
8 Als wer with likyng vntolH I flow, qwhome trw lufars only, [for] lufe of his vnmesurH gudeness, aH þing settis before. ¶ Cumand þerfore in to me, cum parfyte lufe in schedand; My hart also he refresch gifand continuance; warme he me, also makanH fatt, aH  
12 letingis of lufe a-way puttand. ¶ Qwo þen saH say þat he suld fatt to stynkanH vnclennes of flesh qwhome criste has vochyd saff to fulfyH with swetnes of heuenly behaldyng? þerfore now forward it is songne: '*Letabimur in te memores vberum tuorum super*  
16 *vinum.*' Als qwo say: to þe worschip & Ioy we desire, In þi gladnes we ar mery, lust and riches of warldly vanite forsakyn, þe qwhilk þer lufers so begiles, þat þe noy þa suffyr þa know itt not. ¶ And þof aH we may not 3it se þi fas, neuer-be-les so hootH we desire  
20 þat [if] we suld euer lyfe, odyr lufe þerof we seek none. ¶ ffor þe lenger we lyfe þe hettar we þe desyre, / And more Ioy in þi lufe we feyH & paynfully to þe we hy / for to þi lufars noyus þing pass & myrth in gostlynes fylus. / þat sawl truly, gude Ihesu, þe lufys þat  
24 rather waldH cheis horribilH deed to suffyr þen to any syn consent. ¶ Nor he sothely parfiteley criste lufys not þat any bot criste dredis, qwils to godis lufers aH þinge turnys to gnde. Parfite lufe ouercomys payn & also thretis, for it felis no dreyd of creature; AH  
28 pryde itt puttis a-way & meykly to ilk þinge itt gyfis stede—qwharof itt is sayd: '*Recti diligunt te,*' þat is: Rightwis men lufe þe. ¶ Rightwes ar meyk, truly lufand, no þinge forgettand; ¶ And þof þai stand in he perfeccion, meyklyest þa behaue þame in mynde  
32 & deyde. And so ilk trw lufar in hym-selff may say: "Ilk man me passis in warldis despisyng & hate of synne, in desyre of þe heuenly kyngdom, in swetnes & heet of cristis lufe, & brodirly charite; sum florysch in vertu, sum schynes in mirakils, sum ar  
36 rasyd with gift of heuenly behaldyng, and sum sekis preuetyts of scripture. þe worthy lyfe of so many qwhen I behald, als right no3t me pink, I am emange aH oper lawest." ¶ Rightwes þerfore fleys full fast aH erthly cumberans, onely drawand to euerlastyng  
40 Ioy, gretely þa fayH in desire of aH temporaH þingis and in godis

Nothing is merrier than to sing to Jesus; nothing more pleasing than to hear Jesus.

Forsooth, when I feel the importunity of my love, I overflow with an inexplicable longing. May He refresh my heart, may He warm me, putting aside all obstacles to love.

We desire to worship Thee; we are happy in Thy gladness. Though we may not yet see Thy face, nevertheless so hotly do we desire, that, if we should live for ever, we should seek no other love.

[Fol. XXIII. b.]

He loves not Christ perfectly who dreads any but Christ.

Righteous men are meek, truly loving, forgetting nothing, think all surpass them in hating the world,

and in spiritual greatness. The righteous flee all earthly encumbrance, only drawing towards everlasting joys,

lufe with a hy list þai ryse. And worthily it is sayd þa lufe god,  
 for in right way & playn in schynynge charite goand, no þingis  
 bot criste þa sauyr or seke. ¶ To qwhos contraris it is sayd be þe  
 salm : ‘*Obscurentur oculi eorum ne videant, & dorsum eorum semper*  
*in curua,*’ þat is to say : þer eyn be dyme þat þai se not, & þer bak  
 alway þou bow, so þat to erthly onely þai take hede, euerlastand  
 putand be-hynde. ¶ & þerfor godis wreth on þame is sched, &  
 rightwys venicans, with grete ferisnes of *turmetis* vmbelappynge. 8  
 ¶ Rightwes forsoyth with-oute cessyng to Ioy of godis sight, aH  
 fenydnes put bak, with hart, mouth & deed þai tent, & not to lufe  
 voyde vanite þai bow, þat þai fro þe payth of rightwysnes in þer  
 pilgrimage be sturbylk. ¶ þerfore he þat criste desirs to plesse, for 12  
 guyd no yH agayne cristis with no þinge with do. ¶ fful horribil it  
 is þe fyer of heH to go into ; More is to hate in synn to wil haue  
 lust, for qwhilk he may criste loys for euer-more. ¶ A sawl  
 forsoth partyk fro worldly wys & fro venumus swetnes of þe flesh 16  
 sondynk, gyfyn to heuenly desyrs, als wer rauischyd a meruelus  
 myrth vsys, for now gladnes of þe lemmans lufe it felys, þat clerly  
 ar it may behald & more lykandly desyr : ¶ Also in þis tyme þe  
 mouth of þe spows & his swettyst kysyng it askis, with uoys 20  
 sayand : ¶ “AH erthly to me ar yrksome, my lemmen lufe I feyH,  
 moystur I taste of meruelus comforth, & þat swetnes besily I  
 3erne ; lufe makes me hardy hym to caH þat I best lufe, / þat I fro  
 hym put far be temptaciō fayH not, he me comfortand & filland 24  
 myzt kys me with kyssyng of hys mouth. ¶ þe more truly fro  
 erthly þoghtis I am lyft, þe more I feyH swetnes desyrd ; þe more  
 fleshly desyrs ar slokynde, þe trulier euerlastyng ar kyndylk. I  
 beseke he kys me with swetnes of his lufe refreschyng, with 28  
 kysyng of his mouth me straytly halsyng, þat I fayl not, & gras  
 in puttyng þat I may besily in lufe grow. Als childyr with mylk  
 of pappis ar norischyd, so chosyn sawlis byrnannd in luffe with  
 heuenly likyng is feed, be thee qwhilk to þe syght of clerenes 32  
 euerlastyng þai saH be broght. þe likyngis truly of cristis lufe ar  
 swettar þen aH þe likyngis of þis warlk & fleshly sauour. ¶ ffor-  
 soth aH ymaginaciō of fleshly lustis, / al plente of worldly ryches  
 in comparison of þe lest swetnes þat of god into a chosyn saH is 36  
 sched, is bot wrechidnes and abhominaciō. ¶ Als greet differens  
 as is be-twix hyst plente of worldly riches and grettest nede of  
 worldly pouerte, more differens with-owtin end is be-twix swetnes  
 of þi lufe, my god, & lust of worldly Ioy þat fleshly men desyre & 40

and seek but  
 Christ.  
 But for the  
 opposite class

their eyes are  
 dim, and they  
 heed not  
 things ever-  
 lasting.

Dreadful is it  
 to go to the  
 fire of hell,  
 but sinful  
 hate and lust  
 are worse, as  
 Christ may  
 be lost for  
 ever through  
 them.

A soul parted  
 from the  
 earthly-wise  
 enjoys won-  
 drous happi-  
 ness, crying,  
 all things  
 earthly are  
 burdensome,  
 Dear Love.

Love makes  
 me bold to  
 call on Him  
 love best.

I beseech  
 Him to kiss  
 me.

[Fol. XXIV.  
 a.]

As children  
 are fed with  
 milk, so  
 chosen souls  
 burning  
 with heav-  
 enly love are  
 fed, and shall  
 be brought  
 to sight of  
 everlasting  
 brightness.

Great as is  
 the difference  
 between  
 superfluity  
 and dire need  
 of earthly  
 things,  
 even greater

go aboute & in þe whilk þai only Ioy. ffor noght of þi Ioy þai  
 feyH, In whom allone þai suld be gladd. Gostly gyftis truly a  
 deuoute sawle dressis byrmandly to lufe, swetely to þink, hely  
 4 behald, deuoutly pray, worthely prais, Ihesu onely desyre, / þe  
 mynde fro filth of syns to wayche, fleschly desyrs to slokyn,  
 woundys & cristis cros in mynde to paynte, And with an vnwery  
 desyre vnto þe sight of þe most glorius clerenes dissyngly syght.  
 8 ¶ Slyke ar þe vntementis precius with qwhyk a halowd sawle with  
 godis lufe is best A-noynt & made fayre.

is the difference  
 between  
 Thy love, my  
 God, and  
 the lust of  
 worldly joy.

Of trew mekenes & aduersite, ensaumpyH of sayntis ;  
 & of þe maner of gostely profetynge, & of criste  
 12 passyone þinkyng. [Cap. XXVIII.]

Verray meyk, not oþer mens synne, bot þer awen þai behald, &  
 not þair guyde dedis bot oþer mens þai prays. ¶ Repreuyd  
 truly doys þe reuers, ffor rather oþer mens syns þen þer awen þai se,  
 16 & in comparison þer awen þai count for litiH syns or none, þer  
 guyd dedis, if any happyn, before aH oþer þai prays, qwas gudeness  
 to lestyn þai desyre, if þat þai may not fully destroy. ¶ Two  
 þingis to here I haue bene heuy : On was qwhen me wrech, þat I  
 20 onely despisyd, I knew be praysyd : ¶ A-noþer, when my neghbur  
 þe qwhilk in god & for god I lufyd, I saw repreuyd or with  
 selaunder bakbittyn. ¶ Neuer-þe-les þou þat þe warld forsakis &  
 in pouerte art besy criste to folow, be besy þi-self to know, for  
 24 truly, if þou forsake dedis and desire of þe warld, þi self þu byndis  
 for criste gladly to suffyr warldly disese, & truly welth strongly to  
 fle ; þis if þou forgettand take no hede to, fro cristis lufe þou goys  
 begilyd. // ¶ Meruayl not þerfore, þose þou with dyuers & many  
 28 temptacions be noyd ; ffor if þou stedfastly with-stand, swettar þou  
 saH be & derrar befor god. / Haue in mynde þat god his preuys als  
 gold is preuyd be fyre. ¶ þai truly þat swetnes of cristis lufe þat  
 in-ward felys, gladly halsand tribulacion, wardly solas vtward þai  
 32 seyke nott. ¶ þe swetnes truly in mynde truly crist lufand, is so  
 mykyH þat, if the warldis Ioy wer gedyr to-gidyr in o place, /  
 leuer itt wer to ryn to wildyrnes þen loke þeron ons with ee. ¶ And  
 no meruayl certayn, ffor aH wardly chere to it semys rather heuyñes  
 36 þen comforth. þe sawl sothely may not be fed with vayn Ioy þat  
 is wonte with Ioy of cristis lufe to be visityd ; qwhos hart fro hys  
 lemman partis not, for soner he wald cheis to dy þen his maker

Meek men  
 behold their  
 own, not  
 others' sins ;  
 praise others'  
 good deeds,  
 not their  
 own.

I have  
 grieved to  
 hear two  
 things, one,  
 when wretch-  
 ed I, despised  
 by myself,  
 was praised ;  
 another,  
 when I heard  
 my neighbour  
 reproved or  
 slandered.

Marvel not  
 though thou  
 be iharassed  
 with many  
 and diuers  
 temptations.  
 They that feel  
 the sweetness  
 of Christ's  
 love embrace  
 tribulation.  
 The sweet-  
 ness in a  
 mind that  
 truly loves  
 Christ is so  
 great, that it  
 would not  
 wish to gaze  
 on the world's  
 joys.

[Fol. XXIV.  
 b.]

That thou  
mayest have  
grace, follow  
saints' lives,  
that thou,  
turned to  
God's service,  
mayest hope  
to rise to  
heaven.

They are  
called lovers  
of Christ that  
accept the  
adversity of  
the world  
and despise  
prosperity,  
and, dying,  
these are  
taken to  
heaven.  
I fled to the  
wilderness,  
not agreeing  
with men, as  
they hindered  
me from joy.  
I have found  
sorrow, but  
have ever  
worshipped  
our Lord's  
name.  
Let us keep  
in mind the  
crown of  
endless joy.  
He who for-  
sakes all for  
love of Jesus,  
joyfully cries,  
"I have  
found what  
my soul  
loves."

If thy heart's  
eye is over-  
joyed in  
prayer to see  
heavenly  
things, then  
thy soul is  
nearly per-  
fected in  
Christ's love.

offend. ¶ And þat þou þis grace may haue, ensaumpyH of for-  
pinkand, þer synnes keyp in þi mynde, / & sayntis lyvis be besy to  
felow, þat þou a synner, ȝit to godis seruys turnyȝt, be synners  
raisyd to heuyn may ryse to hoipe, & be ransakyng of rightwys 4  
mens lyfis fro aH pryde þi self refreyn. ¶ Be mynde truly of a  
holyar þing þe holy mans mynde [is] mekyd. ffor qwhos lyfe euer  
þou fyndis writyn or heris told, alway þou trist it *with-out* com-  
parison bettyr þen þin. Slike truly ar cald cristis lufars þat for his 8  
name scharp aduersyte of þe warld takis, prosperite & vaynglory  
despisyys, *with despisyngis*, repreuys & sclaunderys þai ar fulfilyȝt, &  
in þer praisynge þai ar ponyschyd; þe qwhilk for gude solitary  
lyfis in þis warld, dyand to cumpany of aungellis ar takyn in 12  
heuyn. ¶ Truly I fled in to wildyrnes, for *with* men I myght not  
accorde, for sikirly fro Ioy þai lett me oft, & because I dyd not as  
þai dyȝt, errour & indignacion þai put to me, & þerfor tribulaciō &  
sorrow I haue fun, bot our lordlys name I ay ha worschippyȝt. þat 16  
we þerfore in temptacion fayl not, stody we for aH erthly couetys  
to be very, þe croune of endles Ioy bisily in mynde to keyp, þat we  
fun wakand þe blys behestyd may resayue. ¶ Emonge also vse we  
slike rewle þat fleshly desire groundly ma be restrenyd, warldly 20  
couetis þe hartt wisly forsake, so þat þe body in godis seruys stabiH  
& stronge alway mow stand. ¶ He truly þat for Ihesu lufe aH  
þinge forsakis, & wiH of hauyng leuys, & stedfast abydes & pro-  
fetanȝt *with* Ioy says: "I haue fun þat my sawle lufys." ¶ Criste 24  
truly in hartt is fun qwhen heet of endles lufe in itt is felt, þe  
qwhilk couetis to be soght *with-outen* fenyng. ¶ Criste certan  
lightis in a sawle in honily swetnes & gostly songe, so þat he þis  
ioy þat has baldlye may say "my lufe I ha fun." Qwho so euer 28  
truly, qwhils he prayys, his mynde seys hy raisyd, ȝa abown þis  
bodily heuyn lyftt, if he fayH not, bot more alway & more desires  
euerlastynge þingis to sauour. Mirily þerfore itt may abyde cristis  
meyknes, for *with-in* few ȝeris to behald glorius þingis it self it saH 32  
feyH rausychyd. ¶ Qwharfore *with* meyk hartt profetand in profett  
to tyme it cum to felischyp of euerlastynge rest it sal not cese.  
¶ If þe ee of þi hartt in prayer heuenly þingis to behald be  
rausychyd, þen is fuH nere þat þi saule, erthly þingis passand, in 36  
cristis lufe be made purfyt. ¶ He sothely þat praying heuenly to  
be-hald ȝit is not raisyd, to pray discretly & wake, cese not to  
tyme he perseyfe hyar loys, so þat he in þe erth lygand *with* greuys  
& dises be despiysyd. ¶ *Egredimini filie syon & videte regem* 40

- salomonem in diademate' // þat is to say: "go forth 3e sawlys  
renwd, & vnderstand criste truly putt to deed for 3our heeth; behald in hym & 3e saH see his godly hede with þornes crownyd,  
4 his face be-spittyd, hys fuH fayr eyn be payns wan, hys bak scourgyd, his breste hurtt, hys worþi handis þirlyd, hys swetyst syde with a spere woundyd, hys feytt þorow naylyd, & woundis sett þorow al hys soft flesch, Als it is writtyn: fro þe sool of þe  
8 foyt to þe croune of þe heed in hym is no hele. ¶ Go forth þefore fro 3our vnleful desyrs & see what crist for 3ow has suffyrd, þat syns playnly be outcast And to byrnyng of lufe 3our hartis be taght."
- 12 Pat a trew lufar warldly þingis despisys & heuenly desyrs; and of pride to be hatyd, & meknes to be halsed. [Cap. XXIX.]
- 16 Behald, þou wrechyd lityH man, how in lykyng off fleschly lust of endles dampnacion cruelte slepis. To þaim þefore þe aw to gaynstand, þat þo þingis þat criste desyres ar besy to distroy, þat is to say vertew. ¶ Þi hart truly desyr of alkyns passyng  
20 mynde with cristis spirytt byrnanð onely with lufe off endles þingis is feed & in a IoyfuH songe is gladdynd. ¶ If þe swetnes truly of endles lufe in þi saule now be bidyng, with-owtin doute aH wantonēd of fleschly wykydnes it destroys, & þe in criste delitanð no  
24 þinge bot<sup>1</sup> criste it suffyrs feyH, for nowdyr þou fro hyme fallis nor no þinge sweyt þou felys bot hym. / Parfytte forsoth when þai dy, before god onone þai ar broght & sett in setys of blistfuH rest, for þai see pat criste is god. ¶ Þai truly pat crist begyn to lufe, after  
28 ward in grete Ioy of lufe & honily brynyngis, fuH lufely songis to Thesu crist to synge þai saH nott cese. Hym truly none erthly þinge likys þat truly lufys criste, for be gretnes of lufe aH passanð semys fowle, with fleschly eyn bodily þingis ar seyn, bot with clene hert  
32 & meyk heuenly þingis rightwes behald. þe qwhilk lyghtynd with flawme of heuenly sight, fro þe byrdyn of syn þame-self felys lowsyd & in wyH eft to syn þai cese. ¶ Qwhos hart turnyd in fyre none erthly halsis in desyr, / bot alway is bisy hy þingis to  
36 þirH. ¶ Þai sikirly þat to holynes ar ordand, in begynnyng of þer turnyng be goddis drede, synnes & wardly vanites forsakis, and þen

[Fol. XXV. a.]

Look upon Him, ye shall see His Godly hedd crowned with thorns, and Him suffering greatly, as it is written, "from the sole of His feet to the crown of His head is no health in Him."

Thy heart shall drive out the desire of all kinds of passing vanity, before it may burn with love of Christ.

They that begin to love Christ truly, afterwards burning with love's sweet Joy, shall not cease to sing to Jesus. Bodily things are seen with fleshly eyes, but the righteous behold heavenly things with clean heart and meek.

beginning to  
fear God, for-  
sake sin, then  
bring the  
flesh under  
penance, then  
put love of  
Christ before  
all other  
things.

[Fol. XXV.  
6]

A true soul  
longs for love,  
and sets all  
earthly things  
at nought.

When the  
mind is  
kindled with  
fire of the  
Holy Ghost,  
it is made  
sweet with  
the spring of  
God's liking.  
Pride and  
heart-swel-  
lings must be  
eschewed.

It is great  
abomination  
that man  
thinks to  
make himself  
great,  
although  
the highest  
king has so  
humbled  
himself.

per flesch þai sett vndir strayt penance, / afterward cristis lufe before  
aH odyr sett, a likynge of heuenly swetnes felanþ, in deuocion of  
mynde mykil þai profet: And so fro gre to gre þai pass & floriseh  
with gostely vertews, & so with grace made fayre at þe last þai cum 4  
to purfytnes þat standys in hart, in worde, & deyd. Hym certayn  
þat cristis lufe has swaloyd, it makys þame dede als wer to take þis  
vtwarþ þingis; it sauys þat vpward is, þat is aboun it sekis, &  
noght þat is on erth. ¶ Mynde no meruayh syghand in desyre of 8  
þe heuenly kyngdome, in lufe of þe spows grows, & of insched  
gladnes Ioyand fro desyre of erthlye þinges þe self baris, and with  
longyng of trew lufe fulfilld, god to se in his fayrnes tentis with  
aH his mynde. Qwharfore with flawme of his lufe lightynd, onely 12  
in his desyre itt is bisy & no þinge bot hym it sekis. Qwhils a  
trew sawh certan only presens of þe spouse byrnyngly desyrs, fro  
aH wantones of vaynglory purfytely is kelyd. ¶ ffor lufe þerfore it  
longis, for aH erthly þingis itt settis at noght, qwhils it so hyes to 16  
endles Ioyes. ¶ He þat in cristis lufe hym-self delitis, & his com-  
forth continually desyres to haue, Mans solas onely couetis nott, bot  
also with grete desire he fleis it als it wer reyk, þat hurtis his eyne.  
¶ Als þe ayr of þe son-beme strikyn, & with schynnyng of his lyght, 20  
aH to-gidyr is bot schynnyng, so a deuoutt mynde with fyer en-  
flawmyd of cristis lufe, & with desyrs of heuenly Ioyes fulfild, / aH  
semys bot lufe, for aH-to-gydir to a nodyr lyknes is turnyd, þe  
substans abydeynge þof aH it be wondyrly myrthyd. ¶ ffor qwhen 24  
þe mynde with fyr of þe holy gost is kyndlyd, fro aH ydilnes &  
vnclennes it is baryd, & with þe sprynge of godis likeyng it is made  
swete, alway behaldand, neuer fayland, erthly þingis not seand or  
itt with syght of þe lufur be glorifyed: ¶ AH pride truly vs behoues 28  
eschewe & bolnyng of hert, for þis is þat sad men has castin to  
grete wrechednes. ¶ Qwhat is more schamefult, qwhat more worthy  
to be ponynschyd? it is truly grete seorne & playn abhominacion þat  
þe fowlest worme, þe warst synner, þe lawest of men, is about hym- 32  
self on herth to make grete, for qwhome þe hyst kynge & lorde of  
lordys has likyd so mikyH to meyk hym-self. ¶ If þou wiH cristie  
meyknes clerely behald, of qwhat degre so euer þai bee, how mykeH  
ryches or vertew so euer þow haue, in þe no mater of pride þou saH 36  
fynde, bot þi-self despisyng & cause of meyknes. ¶ þou þat  
synnars þerfor despisyng, þi-self behald, for þi self wers þe odyr þou  
makis, for truly god more displeis a ryghtwys prowþ þen a synnar  
meyk. ¶ Qwhen in þi mynde tru meknes is sett, qwhat so euyr 40

- pou weyl dos to þi makar lounge it is done, so þat vertu despisand  
his worschip pou seyke, þat pou to vanite gifyn loys not þi meyd  
euerlastynge. ¶ Thynk, on Ihesu, with hartis desire þi prayer to  
4 hym pas, be not wery hym euer to seyke, no þing þou chargi bot  
hym allone. ¶ Happy is þe ryche þat has slike possessyon; & þis  
to haue þe warldis vanyte pou forsake: & he þi enmy sal ouercome  
& þe to his kyngdom brynge. ¶ þe feynd saH be ouercomen þat  
8 þe noys, þe flesh made sogett þat þe greuys, þe warld sal be  
despisyd þat þe assays for to begieh if þi hert ces not crist lufe  
to seyke. ¶ Man truly sytis not ydil þe whilk in mynde to crist  
cryes þof aH þe tonge be stiH, for þe body [in] fleshly rest neuer  
12 restis qwhils þe mynde heuenly þingis stintis not to desyre, nor  
he is not ydyH þat eyr is gredy euerlastynge þingis to couett.  
Thoghtis truly of cristis lufars in goynge vp ar swyft & in cours  
acordynge, ¶ with þingis passynge þa wil not be bowde nor with  
16 fleshly fylthis tyde, bot to ascend þa cese not to þa to heuyns  
come. ¶ Qwhils þe body truly in cristis seruys is wery, of-tymes  
þe spirit vp lyftand to heuenly refreschyng & godis contempla-  
cione is takyn. He truly deuoutly þat prays, has not his hert  
20 wauyrand in erthlye þingis, bot rayse to god in heuyns. He þat  
desires to haue þat he prays, bisily<sup>1</sup> takis heed qwhat he prays,  
& þat he lufe hym þat he prayes, so þat wreche askand rewarde of  
his lyfe be begilyd. ¶ Sayntis forsoth has so grett meyknes þat  
24 þaime þink þa can noght, & þame þink als qwho say þa doo nozt,  
þame self þai caH lawest of aH & vnworpiest, 3a and wer þen þame  
þat þai with repreuyng chastis; þis after godis commament rest in  
þe lawest place; qwhos lawe sitting no repreff a-nens god takis  
28 bot worschip, / not vnthank, nor lofe of meyd, bot of worpi & grete  
worschyp to þe qwhik meyknes best disposys. ¶ þis meyknes  
truly to crist gifs lounge, to þe feynde noy, Ioy to godis pepuH,  
Cristis seruand it makis to lufe more byrnyngly, to sarif more  
32 deuoutly, to prays more worthely, & makis fuller of charite. ¶ þe  
more þat a man mekis hym-self, þe more godis worschyp he raises  
on heght. He truly þat in goddis lufe & his neghur lastis, & 3it  
þinkis hym-self vnworthiar & lawar þen odyr, be meyknes & knowleg  
36 of hym self, // enmys of þe he Iuge he ouercums, lufe he conqwers,  
& in endles Ioy he sal be resavyd qwhen he fro þis light passys.

Think on  
Jesus.  
Never weary  
of seeking  
Him.

The fiend  
that harasses  
thee shall be  
overcome.

The man,  
who in mind  
cries out to  
Christ, is not  
idle.  
[Fol. XXVI.  
a.]

While the  
body in  
Christ's ser-  
vice is weary,  
often the  
spirit and  
mind are  
raised to  
heaven's  
refreshing  
and thoughts  
of God.

Saints are so  
meek that  
they seem to  
themselves  
powerless,  
and call  
themselves  
lowest and  
most un-  
worthy.

The meeker a  
man is the  
more he  
raises God's  
worship.

<sup>1</sup> MS. bisily bisily

Techyng of boystus & vntaght desireynge to lufe, and  
of wymmen to be eschwyd. [Cap. XXX.]

A true soul,  
the spouse of  
Jesus, casts  
out pride.

A trew sawle, spows of Ihesu criste, pride kestis owt, for deply  
it lufys meyknes; vaynglory it vggis, for myrth euer-lastyng<sup>r</sup> 4  
onely desyrand, criste it felowes; fleschly lykyng<sup>r</sup> & softnes it hates,  
for be-foyr swetnes feland<sup>r</sup> of euer lastyng<sup>r</sup> hony, lufe of þe lufelyest<sup>r</sup>  
alway desyrs to feyH. ¶ EuyH wreth it has nott, for aH þinge to  
suffyr for cristis lufe it is redy. ¶ To odyr it can nott haue enuy 8  
for schynynge with tru lufe with ilk mans profett & heyH it Ioyis.  
No man truly es enuius bot if he be lityH in treuth & wenys he be  
mikel, qwharfor agayns odyr, þat þai to hym be not lyke, sclaudyrs  
it rayses, Or if any odyr gretter, fayrar or strengar be cald in þe 12  
pepyH, onon he is heuy touchyd with venum of envy. Bot þat  
vaynglory of slippand praysynge þe sawle may not seyk, þe whilk<sup>r</sup>  
is bot a litiH kyndyld with heuynly behaldynge. Qwharby playnly  
is scheuyd þat men þerfor has enuy, for þai of godis lufe þat 16  
is in ilk chosyn sawel þai ha not. Qwher any truly ar þat lufys  
god, to þer felawes truly as to þaime self profett þai desyre. / In godis  
lufe þerfore if þou wiH pass, al erthly praysynge þou hate. ¶ Mens  
despisyng[es] & þer scornys for criste þou hals, & endles Ioy to gett 20  
þi mynde þou strongly sprede. ¶ Rather cheis with repreuyd to feyl  
in payne turment of fyre þen with þame comon in synne. He certan  
þat lufys crist byrnyngly, & in Ioy of his lufe lustely syngand, lifys  
sikyr, to hym more likand is to fast in fyre euer-lastyng<sup>r</sup> þen ons 24  
dedely synne. / Forsoth slik sayntis þer ar, for in clenness þai lyff,  
AH erthly þai despys, of heet and gostly gladnes Ioyand þa syng  
þat before þai sayde, ¶ In cristis lufe þa byrn, to heuently sightis þa  
study, in gude werkis þai ar euer als mikyl as in þam is, with likynge 28  
of euerlastynge lyfe þa felow, & zit to þame-self þa seme foulest, and  
emange odyr þame-self þai þink þe last & lawest. Be þou besy þer-  
fore þat art boystus & vntaght, agayne þi gostly enmys strongly to  
stand, & in þi hart none iH þoght þou suffyr rest, and agayns þe 32  
fendis waytinge sett þi wisdom. ¶ Qwen an vncleyn ymaginacion  
or þoht contrary to þe purpos of þi mynde withstandis þe, fayl þou  
not, bot manly feght. ¶ Cry to criste with-outyn cessynge, to þou  
be cled with godis armour. ¶ And if þou desyr þis warldis despisars 36  
to folowe, þinke not what þou forsakis, bot qwhat þou despisis,  
with qwhat desyr þi wiH to god þou offyrs, with how grete desyre  
of lufe þi prayers þou presentis, with howe greet heyt of godis seinge

No man is  
truly envious,  
except he be  
little in truth,  
and think  
himself great.  
If any other  
be called  
greater than  
he, he be-  
comes sad  
and touched  
with the  
venom of  
envy.  
Where any  
are that truly  
love God,  
they desire  
good for their  
fellowes as for  
themselves.

[Fol. XXVI.  
b.]

Be thou heed-  
ful to with-  
stand thy  
ghostly  
enemy.

When  
unclean  
thoughts  
assail thee  
fight man-  
fully, cry to  
Christ that  
thou be clad  
in God's  
armour.



- pou longis to hym be ioynyð. If pou aȝ synne parfitely hate, / if pou desire no þinge þat passis, if þi sawȝ lese to be cheryð *with* erthly solas, If pou sauȝr heuynly to behald, & moste godis sune
- 4 pou desire, if pou manerly speke & wyesly, for he spekis not bot if he be made, qwhos spirit *with* hony of godis lufe & swetnes of Ihesu soynge is multyn. ¶ In þis, behald, & slike odyr vsyd sumtyme pou sal cum to perfeccion. ¶ Slike a despyar of þe world no
- 8 meruayl gode appeuys. / þe saule truly þat boyth is sweyt be schynynge of consciens, & fayr be charite of endles lufe, cristis gardyn may be cald, for it clensyd fro syns florischys *with* vertew & *with* swetnes of he songe als wer *with* songis of byrdis it Ioys.
- 12 ¶ þerfore aȝ our mynde set we god to plesse & obey, hym to saryf & lufe, & in ilk gude deyð we do, to cum to god be we besy. ¶ Qwhat valew is it erthly to couet, or fleschly lufe to desire, & þer-of no þinge we maye haue bot þe Iugys wreth, þat is to say euer-lastynge
- 16 payne? ¶ fleschly lufe sothely stirs temptacion, & þe sawl blyndis, þat parfytely clennes it maye not haue, done synnes it hidys, & vnwysely it kestis downe to new wykkednes, to aȝ curst lustis it enflawmys, aȝ rest of sawl it sturbyls, þat crist byrnyngly be not lufyd it letis, And aȝ vertew before gettyn it wastis. þerfore he frely þat couetis crist to lufe, ee of his mynde to womans lufe lat it not loyke. ¶ Wymmen, if þai lufe men, þai ar fonde, for mesure þai can not kepe in lufynge, And truly qwhen þai ar lufyd þai prikt
- 24 ful bittirly. ¶ On ee þai haue of waytynge, A-nodyr of trw sorow. qwhos lufe distractis þe wytt, peruertis & ouerturnes resone, wysdome of mynd to foly it channys, þe hart fro god it withdrawes, and to fendys þe sawl makis bonde. And forsoth he þat *with* fleschly lufe, þof aȝ it be not *with* þe lust to fulfyll, a woman behaldis, & fro vnlessh meuyngis nor vnclene þoghtis kepis not hym-self vnfylid, bot oft-tymes hym-self in fylthis fylid & stynkand perauenture for to do wars hym-self he felis lykand. ¶ þe bewte
- 28 of wymmen truly many men begily, be desire qwhar-of þe hartis also of ryghtwys sum tyme ar ouyr turned, so þat þa þat in spyrte began, in þe flesch þai ende. ¶ Be-war þerfore, in begynynge of þi gude conuersacion, *with* womans fayrnes kepe pou no speche, so
- 36 þat þer of takyn þe venemus seyknys of lust þe fowlnes of mynde to profyr & fulfyll þou knawingly desauyd and cowardly of þin enmys seomfett be drawen. ¶ fle wysely wymmen, & þi þoghtis alway fro þaim kepe far; for þof a woman be gude, zitt þe feynde prikand
- 40 & meuand, þe bewte also chirissand, for freilnes of flesch þi wil in

The soul that is sweet by the brightness of conscience, and fair by the charity of endless love, may be called Christ's garden. What virtue is it to covet things earthly, and desire fleschly love, from which we get nothing but the Judge's wrath and everlasting punishment? Fleschly love blinds the soul, hides committed sins,

[Fol. XXVII. a.]

*nota* so that it hinders the burning love for Christ.

The beauty of women beguiles many,

and sometimes too the righteous are turned aside by it, beginning in spirit, ending in flesh.

If thou  
wouldst ever  
hold Christ's  
love in thy  
sight,  
thou must  
never be be-  
guiled by  
false cherish-  
ing of a  
woman.

A soul that  
truly forsakes  
the folly of  
ill love enters  
the way of  
straight life.

If a young  
man begin to  
do well, let  
him not cease  
from his good  
purpose.  
[Fol.  
XXVII. b.]

And though  
the soul may  
want such  
wonderful  
sweetness,  
yet it loves  
Christ with  
so great a  
desire that it  
cannot stand  
but for His  
love.  
The soul cut  
off from the  
world's sins

þam ouermikyH may be delityd. ¶ Bot and þow cristis lufe *with-*  
oute cessyng wold cal a-gayn, and hym in aH place haue in þi sight  
*with* dreyk, I trow be fals chirysyng of a woman þou suld neuer  
be begillyk; bot truly, þe more þat þou seys þou art asayd *with* fals 4  
flaterynge, if þou despis þam as lapys, or trifuls, as þa ar, no meruayl  
þou shuld haue þe ioy of godis lufe. ¶ Criste truly dos meruelusly  
in his lufers, þe qwhilk, *with* a special lufe & a parfyte, to hym-self  
[he] takis. þai desire not truly softnes of flesch or bewte þer-of, aH 8  
wardly þai forgett, temporah prosperite þai lufe not, nor þe worldis  
frawardnes þai dreyd nott. ¶ To be by þam-self þai lufe full wele,  
þat in-to þe gladnes þat in godis lufe þai feyl, *with-*outen lettynge þai  
may feyH; ful sweytt þame þink for criste to suffyr, and no-þinge 12  
hard. ¶ ffor he þat martyrs victory worthily wil worschip, deuocion  
of vertew in siloing of vertew lat hym fulfyH; / þe marter cause lat  
hym halke, if þat he suffyr not þe payn; paciens lat hym kepe in  
qwhilk ful victory he saH haue. ¶ A sawl truly foly of iH lufe 16  
forsakynd, þe way of strayt lyfe entyrs, In þe qwhilk foyd of  
swetnes of heuenly lyfe is felt; þe whilk, qwhen it felis so com-  
forthabyH, þat aH passynge likynge it ouereummys, god it prays þat  
slike comfort he wald vochesafe to gyfe & gostely it refresch, & 20  
grace of continuance þat he wald gyff, nor þat it fayle nott made  
very in dyuers errors. ¶ A zonge man, if he begyn to doo weyH,  
lat þink euer to continow, lat hym not sleep, nor fro his gude purpos  
cesse, bot in mynde ay profet he fro les to more risynge. ¶ þe 24  
schado forsoth of errour forsakyn, & þe venemuse swetnese despisyd  
of wrechid lyffe, straytt lyffe takand, þe swetnes of ful he deuocion  
now it halsis, ¶ And þus als wer be degrese be giftys of þe holy  
goste to þe heght of godis behaldynge it ascendis; In þe qwhilk 28  
heit of endles lufe restid & gladynk, *with* heuenly likynge [it]  
flows als is lefuH to dedely men. ¶ A gude saule certainly *with*  
many disease vmbesett, and [with] heit of temptacion noyk, þe  
swetnes of godis lufe als it is in þe self may not feyH; neuer-þe-les 32  
þe ioy of lufe it is expertt, & in stabiH cours to þe lufert it drawes,  
¶ And þof þe sawl so wondirfuH swetnes may want, zitt *with* so  
grete desire cryst it lufys, þat onely for his lufe itt myzt perseuer-  
and stand. ¶ Bot how mikyH is to be praysyk his kyndist help, 36  
in qwhilk euery tru lufert is expertt, þat aH sory be comfortlys,  
forsakyn it makes swete, and sturbylke he settis in pesse, & aH  
noyse sparpilland he wastis. ¶ þe sawl fro þe wark synnes  
departyk, & fro fleschly desyrs *with-*drawen, of syn is pourgyk, & 40

per-by it vnderstandis a swetnes of myrth commynge to it nere, in qwhilk hope it is confermyd, & is sikyr to haue þe kyngdom, And in þis lyfe to criste it gifis a drynke full likandly made of hoot lufe, & with grete of gostely gyftis with flouris of vertewe, þat criste plesyd resauys þat for lufe of þe weþ of penans in þis lyfe dranke.

perceives a sweetness of mirth approaching it, and in this life it gives a drink lovingly made of hot love.

Of godis preuay dome & of pame þat fallys agayne,  
be vs not be demyd and grete skillis agayns  
8 purchesours. [Cap. XXXI.]

**B**ott sum ar wonte to ask how it may be þat many þat has led þe hardist lyfe & þis worldis Ioy barely had forsakyn, and afterwarð to synn ar scrithyn agayne, & dreyd nott And in gude ende þa sal not ende. / If þat we wyth not erre, be we in pesse proudly to deem. ¶ To vs longis nott godis priuay domys to know; all þingis truly aftir þis lyfe als it nedys sal bee schewde. All þe ways of our lorde ar miry domys, þat is to say trw and 16 riȝtwes, ffor nowdyr one with-outen verray ryght he repreuys, nor anoper with-outen mercy, þat is riȝtwes, to lyfe he chas nott. þerfor vs awe to charge þe clethinge of his clerenes is als a growndles pytt, qwharfor we awe to dreed qwhils we ar in þis way, & on no 20 wyse vnwisly to presume, for mane wotis not qwheder wreth or lufe he be worthy, or be qwhat end fro þis lyfe he saþ pas. Guyde awe to dreyd þat þai faþ not to yH, / and iH may trowe þat þai fro þer males may ryse.

Some ask why many, having led a hard life and forsaken this world's joy, have strayed back to sin. It is not for us to know God's secret decrees—all shall be shown after this life as needs.

24 fforsoth & þai in þer couetis byde & þer wickednes, in vayne þai hope þam sikyr of mercy qwhils þer wykkesnes is not left, for syn, or it be forsakyn, is euer forgyfen, nor ȝit þen bot if a-seyth be behyght, & þat a synner feyn not to fullfyH it als soyne als he may. 28 ¶ Myghty men truly & warldly riche þat in gettynge possessions hongrily euer byrns, & be þer gudys & riches in-to erthly gretnes & wardly power growes, byand with lityH mony þat aftir þis passyng substance was of grete valow, or in kyngis seruys or grete lordis grete 32 gyftis meydles þa haue resauyd, þat with delits lust & worschip þa myght haue, not me bot saynt Iobe lat þame here: ¶ *Ducunt inquit in bonis dies suos & in puncto ad infernum descendunt*, þat is to say: who says “þere dayes þa leyð in likynge, & to heH þai faþ in a poynt.” 36 Behald, in a poynt þa loose þat all þer lyfe þai stodyd to gett, with þis has dwellyd warldly wysdome, þat before god is cald foly, And fleschly wytt þai knew þat to god is enemy. þerfore myghty turmentis

[Fol. XXVIII. a.] Men great and rich, eager in getting wealth, who grow by their possessions to earthly power,—let them hearken to St. Job,

“They spend their days in pleasure, but suddenly go to hell.”

Seekers for  
wealth

rest in age,  
keeping what  
they have  
wrongly got;  
when they  
cease from  
cursed get-  
ting, they do  
not hesitate  
to use others'  
goods as their  
own.

sal sofyre, & in þer þoghtis þa haue vanischyd calland þame-self wyse,  
ar nowe made folis, And þat Ioy & likynge of þis world has felt to þe  
depnes of stinkand heH ar cumyn. ¶ And forsoth 3it emange aH  
þat with wys of þe warld is bun, of none, als I suppois, is less trayst 4  
of saluacion þen of þis þat þe pepil callis fals purchesurs. / Qwhen  
þai sothely al þer strenght & 3outh has spenk be wronge & law in  
gettynge of possessions, / afterward in age þa rest, sikirly kepand þat  
þa with wronge haue gettyn. Bot for þer concience is ferde 8  
wykkydnes to condempnyng gifys wytnes. ¶ Qwhen þa onely fro  
curste gettyng cessis, odyr mens gudys als þai wer þer awen þa  
dreed not to vse, for al & he sulk restore, ful few to hym-self sulk  
leif, And for þa ar prowde þa schame to begge; or fro þer old 12  
worschip þai wyl not fah, þerfor þa say þai may not graue nor labour.  
Desauyd also of feyndis, cheis worldly wrechidnes rather to eschw  
þe endles payne of heH to suffyr euer-lastyngly. ¶ Slike forsoth,  
qwhils þa haue lordschyp in þis wa[r]ld And be power of þer 16  
tyrantry þe smale oppres, / to odyr forsoth in-to slyke melody of  
þis exile raysyd is not to dreyd bot rather Ioy, for þat godis chosyn  
sulk not be slike of gode ar refrenyd—Dauid to wittnes: *Ne timueris*  
*cum diues factus fuerit homo*, &c., “Qwhen man is made ryche, 20  
dreyd þe not, nor qwhen ioy of his hows is multiplyd, for qwhen  
he dyes, he takis not aH, nor his ioy with hym gois not, nor þe  
drope of water, þat is to say of mercy, to þe tungis of þe ryche  
mane byrnyng in heH 3it coyme not. AH his Ioy in hys dyng 24  
he losis, & onely syn for the whilk he saH be ponyschyd with-uten  
end with hym to þe lande of dyrknes goys.

End of 1st  
Book of Ham-  
pole's *Fire of*  
*Love*, trans-  
lated from  
Latin into  
English by  
Rich. Misyn,  
a carmelite,  
and Bach.  
Theol. A.D.  
1435.

¶ *Explicit liber primus Incendij Amoris Ricardi Hampole here-  
mite, translatus a latino in Anglicum per fratrem Ricardum 28*  
*Misyn heremitam & ordinis carmelitarum Ac sacre theologie*  
*bachalareum, Anno domini Millesimo ccccxxxv°.*

## (II. BOOK.)

[Fol.  
XXVIII. b.]

Qwhy parfytte contemplatyfe to vtward songe takes 32  
no heed & of þer error þat þame repreuys, and  
how þa profett in contemplacioñ. [Cap. I.]

**B**e-caus þat in þe kyrk of god ar syngars, orland in þare degres,  
set to loue god, & þe pepul to stir to deuocioñ, sum has 36

- comyn to me askand<sup>d</sup> qwy I wald<sup>d</sup> not synge als odyr men qwhen þai  
 hafe oft-tymes sene me in solempne messis. þai wend<sup>d</sup> forsoth I had  
 done wrange, for ilk<sup>t</sup> man þai say is bun to synge bodily befor his  
 4 makar & musyk zeel<sup>d</sup> of his vtward<sup>d</sup> voys. ¶ þerfor I answerd<sup>d</sup> not,  
 for how to my makar I gaff melody & sweytt<sup>t</sup> voys þai knew not.  
 þai wend<sup>d</sup> truly þat gostly sang<sup>t</sup> no man myght<sup>t</sup> haue, for be qwhat<sup>t</sup>  
 way þai couth not vnderstand<sup>d</sup>. A fondnes truly it is to trow þat a  
 8 man, & namely he þat to godis seruys is parfite<sup>ly</sup> gifyn, of his lufe  
 no specia<sup>l</sup> gyft<sup>t</sup> sukk<sup>t</sup> haue þat many odyr haue nott<sup>t</sup>; bot many þis  
 trow for in þame-self none slike þai fonde. ¶ þerfore I haue þoght  
 sum maner of answer to schew, & to repreuars fully not gyffe steed<sup>d</sup>. /  
 12 ¶ Qwhat longis it to þame of odyr mens lyfe, qwhos maners in many  
 þingis passis þer lyffe als þai wote, & ar fare hyar in þingis þat is  
 vnsene? Qwhedyr it is lefu<sup>l</sup> to god þat he wy<sup>l</sup> do, or þare syght<sup>t</sup>  
 is wykkyd & god is gwyde, / or wil not þai godis wi<sup>l</sup> brynge vnder  
 16 þer mesure? ar not<sup>t</sup> a<sup>l</sup> men godis, And qwhom he wy<sup>l</sup> he takis, &  
 qwhome he wi<sup>l</sup> he forsakis, / and qwhen he wy<sup>l</sup> he gifys þat hym  
 plesis to schew þe gretnes of his gudeness? ¶ I trow þerfore þa  
 gruche & bakbytis for þai wald<sup>d</sup> þat odyr, hyar in deuocione, to þame  
 20 come downe & þame confermy<sup>d</sup> in al þinge to þer lawars; þai wene  
 þa be hear qwhen þa ar far lawar. // ¶ Herefore my sau<sup>l</sup> boldnes  
 has fun a lity<sup>l</sup> to opyn my musyk þat to me is cumne be byrnyng<sup>t</sup>  
 lufe, In qwhilk I synge before Ihesu, and notis sowndis of þe grettis  
 24 swetnes. // þe more also agayns me þai ha stand<sup>d</sup> for vtward sange  
 þat in kyrkis ar wont<sup>t</sup> & orgons swetnes þat gladly of þe pepu<sup>l</sup> ar  
 harde, I fled, ¶ Allonely emangis þis bydean<sup>d</sup> / awdyr qwhen ney<sup>l</sup>  
 of messe hereynge it askyd, þe qwhilk els I myght not here, / or  
 28 solempnite of þe day for wronge bytynge of þe pepu<sup>l</sup>. ¶ Allone  
 truly I ha desir<sup>d</sup> to fytt<sup>t</sup> þat to criste allone I myght take hey<sup>d</sup>, þat  
 to me had giffin gostly songe in þe qwhy<sup>l</sup> to hym louynge &  
 prayers I sukk<sup>t</sup> offyr. / þis trowe not þai þat me repreu<sup>y</sup>, and to þer  
 32 maner þerfore þa wald<sup>d</sup> haue broght<sup>t</sup> me, / bot cristis grace I my<sup>3</sup>t  
 not leyfe & to fond men þat me wi<sup>l</sup>-in knew not consent<sup>t</sup>. ¶ þer-  
 for I leit þame speke & I dyd þat was to do after þe state in þe  
 qwhilk<sup>t</sup> god me had sett<sup>t</sup>. ¶ ffor þis I sa<sup>l</sup> say, cristis Ioy þankand<sup>d</sup>,  
 36 þat no more in odyr þus þa be fonde, nor þat þa presume not proudly  
 to deme hensforward<sup>d</sup>, / for it is not of simulacio<sup>n</sup> fenynge<sup>t</sup> / & takin  
 be ymaginacio<sup>n</sup> þat I haue done Als sum says of me, & þer-with  
 many ar begily<sup>d</sup> þat weyn þa haue þat þai neuer toke. / Bot in treuth  
 40 in me is cumne an vnsein Ioy, & wi<sup>l</sup>-in me verraly I ha waxy<sup>d</sup>

Some have asked me why I would not sing as other men, saying, "Every man is bound to sing aloud before his Maker"; but what sweet voice I gave to my Maker they knew not, for they weened no man could have spiritual song. It is foolish to think a man should have no special gift. I will not give way to those who condemn me. It is lawful to God to do what He will.

They murmur because they would have others come down to their level.

I have truly desired to sing, that to Christ alone I might take heed.

I might neither lose Christ's grace nor consent to foolish men.

[Fol. XXI. a.]

I have waxed  
warm with  
fire of love.

warine *with* fyre of luf, þe qwhilk<sup>t</sup> my hert<sup>t</sup> has takyn fro þis lawe  
þingis, þat in Ihesu syngand ful fare fro vtward<sup>t</sup> melody to ful  
inhirly I ha flowne. ¶ Qwhen I filthis has hatyð & vanite of  
wordys cast<sup>t</sup> out<sup>t</sup> & metis in superfluite not<sup>t</sup> to take nor vnwisly 4  
me to gouern I haue stryvyne, þof aH of me wer sayð I was gifyn  
to richie howses, weH to be fed & in delitys to lyffe. ¶ Bot god  
wyrkanð my sawle I had odyr-wyes sett, þat rather I sauyrð  
heuynty þen swetnes of meyt; & be þis cause certan wyldernes I 8  
haue lufyð & fro men I chase to lyfe, þe nedys of body onely speed,  
& so sopely solas I take of hym þat I lufyð.

Man cannot  
attain the  
height of the  
life contem-  
plative im-  
mediately  
on his con-  
version.

¶ It is not to trow þat a man in the begynnynge of his turn-  
ynge may ryn to þe heght<sup>t</sup> of lyfe *contemplatife* or þe swetnes þerof 12  
feyH; qwhen it is wele knawen þat *contemplaciõ* in greet tynn &  
*with* greet labour is gettyn & onone it is not<sup>t</sup> giffyn to euery man,  
þof aH *with* aH Ioy it be had qwhen it is gettyn. It is not<sup>t</sup> truly  
in mans power to take itt<sup>t</sup> nor no mans labor is worthy it, bot of 16  
godis gudelynes itt<sup>t</sup> be gifyn to trw lufers þat abown mans hopynge  
ha desire criste to lufe. ¶ 3it many after penans has fallin fro

Many often  
turn again to  
idleness,

too weak to  
stand when  
tempted.

innocence eftsoyns scrythand to ydilnes & to abhominacion of  
synnars, for in charite þa wer not<sup>t</sup> byrnanð; þe swetnes of *contem-* 20  
*placiõ* so thyne & seldome þai haue, þat to wayk<sup>t</sup> þai ar to stande  
qwhen þai ar tempyd, / or ellis wery [&] gostely fode vgganð, emonge  
synnars warldly comfortt desyris. It is fuH gude truly to despis-  
ynge of þis warld, desyre of þe heuenly kyngdome [&] desyre of 24  
cristis lufe, & to þe hatynge of syn, bisy redinge or holy bokis  
behaldynge. ¶ A deuout saule in þis vsyd & tagyth, agayns þe  
fendis dartis has rely defens. Confusyon truly of þe deuyH is,  
qwhen agayns aH hys temptaciõ, godis worde we sprede. fforsoyth 28  
sofyrars & berars of inpacient birdyn & heet<sup>t</sup> of temptaciõ, &  
soffyrers not<sup>t</sup> to be led in lufe of desauabyH swetnes, after many teris  
& bisy prayers sal be enflaumyð *with* lufe euerlastynge, & heytt in  
þaime-self saH feyH *with*-outen end<sup>t</sup> abydinge, for in þer meditaciõ 32  
fyre sal wax warne.

Techinge to lyfe *contemplatyfe* in praynge, pinkynge,  
fastyng & wakinge, & of prowð *contemplatife* &  
of trew verray gostly songe. [Cap. II.] 36

A chosen one

A chosyn þerfor & lufe alway desiranð, hym-self turnys in-to  
hys lufe, for nouder warldly substance he has nor desyres to

- haue, bot be wilful pouert criste filoand, of odyr mens almus lyfis  
 contentt & payde, qwhils his consciens is clere & with heuynly  
 sauour made sweyt: Añ his hert in lufe of his makar he sal scheed,  
 4 & with dayly encrease in he desirs sal labour to be lightynde. /  
 Euery man þis warlk forsakand, if he with fyer of þe haly goste  
 desire to be enflawmek, to prayer & meditacioñ besily to take  
 tentt wax not slawe. ¶ Sothely of þis terys feloand, criste favirand,  
 8 þe mynde to lufe meruelusly sal be warmyð, & warmyð it sal be  
 gladynd, & glad in-to lyfe contemplatyfe sal be lyft. ¶ In-to þis  
 henes þe sauñ gos qwhils itt is takyn abown þe self, & to þe ee of  
 mynde heuyn opin preuay þingis offyrs to be haldyn. ¶ ffyrst  
 12 truly it behouyð to be vsyð bisily, & not be few 3eris, in praynge  
 & pinkyng, þe nedys of body vnnethis takand, so þat in þis to  
 fulfyñ byrnyng it be, [&] añ feynyng cast oute, godis lufe to seykt  
 & know day & nyght it sulð not slake. / And þus þe almyzty lufar,  
 16 hys lufar to lufe strenghtand, sañ rays hym hee abown añ erthly &  
 stryfis of vicius & vayn þoghtis, þat wikkyd & dyand flees of syn  
 loys not þe swetnes of þe vntment of grace. / & so forward godis  
 lufe to hym sal be so sweitt, & with swetnes most likyng so sal be  
 20 moistyð & meruelus hony he sal taste, þat in hym-self he sal not  
 feyñ bot solas of heuently sauour in-to hym scheyd, & tokyn off he  
 holynes. ¶ With þis swetnese truly feyð euer [he] desirs to wake,  
 Als he þat verraly felys þe heytt of endles lufe his hart byrnanð,  
 24 nott it gos not away, þe mynde lyghtynand with sweytt mistery,  
 qwhen sum odyr þat men trowed had beyn añ holy, be ymagina-  
 cioñ onely [not] þis heit hade. ¶ Qwharfore nott in treuth bot in  
 a schadow beand, qwhen þai to weddyng or þe fest of cristis  
 28 spowsyng ar calð, þe fyrst place to chalange vnworthily þa ar not  
 aschamyd: No meruayñ in þe riztwys examinacioñ with schame þa  
 sañ go downe & lawar place þa sañ haue. Of þis truly is sayð:  
 ¶ *Cuden[t] a latere tuo mille & decem milia a dextris tuis*, þat is  
 32 to say: 'fro þi syde a thowsand sal fañ & ten thousand fro þi right  
 hande.' Bot wald god þai k[n]ew þam-self, & þer conscience þat  
 þa walde ransake: þen sulð þa not be presumptuous nor, comparison  
 makand to dedys of þer bettyrs, þa sulð not þame enpride. þe lufar  
 36 truly of þe godhede, qwos inwarde partis with lufe of bewte vnsene  
 varily er þirlyð, / Ioys añ þe pyth of þe sawl, gladynd with heytt  
 most mery, & hym-self has gyfin to besy deuocion for god: ¶ Con-  
 tinwly, qwhen criste wiñ, not [of] hys medys bot criste gudenes,  
 40 asownd holy þoght he sal take fro heuyne sende, and meditacioñ into

follows  
Christ,  
content with  
other men's  
almes.

[Fol.  
XXIX. b.]  
Let every  
man who  
forsakes the  
world give  
heed to  
prayer and  
meditation.  
Then the  
mind shall be  
warmed to  
love, and  
thence shall  
be lifted up  
to the life  
contempla-  
tive.

Thus the  
Almighty  
Lover shall  
raise his lover  
high above  
all strife of  
vain thought.

If men would  
ransack their  
consciences  
they would  
not be pre-  
sumptuous.

Meditation  
shall be

changed to song. songe sal be chaungyd, & þe mynde saH hyde in meruelus melody. It is sothely aungels swetnes þat he has takyn in sawle, & þe same louynge, þof it be not in þe same wordis, to god he saH synge.

The voice of the true lover is as the Song of Angels. ¶ Slike songe als is of aungeH, so is þe voys [of] þis trw lufar, þof it be not so greet' or parfyte for freylte of flesch þat ȝitt' cumbyrs [þe soule]. ¶ he þat þis knawes, aungeH songe also he knawes, for both ar of o kynde here & in hevyn. Twne to songe perteny's, not to þe dity þat is sunge. þis pray'synge & song' is aungels meett', In 8 qwhilk' also men lyfland' hattyst in lufe syngand' in Ihesu ar glak', / now qwhen þa ha takyn þe doyme of endles loifynge þat of aungels to god is sungne, in psalme in writtyn : *Panem angelorum manducavit homo*, ¶ þat' is to say : 'AungeH breeK man has etty'n : & 12 so kynde is renwyd & now sal pas in-to a godly Ioy & happy lyknes, so þat' it saH be happye, sweet', godly & soundly & in þe selft', saH feyH luste of euerlastynge lufe & with greet' swetnes

"Man has eaten angel's bread." A true lover continually it sal synge.' ¶ To slike a lufar sothely happyns in 16 docturs writynge þat I hafe not fun expressyd, þat is : þis sange sal bolne to his mouthe, & his prayars he saH synge with a gostly synphane, & of his tonge he sal be slaw, for be grete plente of inward' Ioy & syngulere sownde tariank' be songe þat þat he in on 20 owr was wonte to say, vnnethis in half a nowre he may fulfyH. ¶ Allone sothely sal he sytt qwhils he it' takes, with odyr not syngand', ne psalmes rede. I say not' ilk man þus suld' do, bot he to qwhome it' is gyffyn, & qwhat hym likys lat hym fulliH, for of 24 þe holy goste he is lek', nor for mens wordis fro hys lyfe he sal not' turne. ¶ In a clere heet' certan he saH dweH, & in fuH swete melody he sal be lift ; person of man he sal not' accept', & þerfore a foyl or churl of sune he sal be calk', for gode in Ioyful songe he 28 saH prayse, louynge of god of his hole hart' sal vp byrst', & hys sweit voys sal cum to heght', the qwhilk' godis maieste likys to here. ¶ A fayr visage he has qwhos farnes god desires. / Wisdome vnmade in þe self it' kepis. ¶ Wisdom truly is drawen of priueteis, 32 & þe likynge þerof is with lufars of euyrlastyng, for it is not fun in þare sawlis þat likandly lyfis. // He dwels in hym of qwhome I spak, for aH holy in cristis lufe he meltis And aH his inwarde

shall sing prayers with spiritual symphony. love of God shall burst up from his whole heart ; membris to god crys. ¶ þis cry is lufe & songe, þat a grete voys 36 raisys to godis eris. It' is also a gude desyre affeccion of vertw. His crynge is owt of þis warlde, for his mynde no-þinge bot cristie desires. / His sawle with-in is al byrnyd with fyre of lufe, so þat his hart is light' & byrmand, & no þing' vtwarde he doys bot þat to 40

Let him do what he will, for he is led by the Holy Ghost ; his cry is love and song ; his soul is burnt with love.



gude may be expound. God he louys in song, bot 3it in sylence,  
not to mens eris bot in godis sight & in a meruellus swetnes  
louyngis he zeldis.

4 *Pat* gostly songe with bodily acordis not; & þe cause  
& þe error of gaynsayars. And of conyng in-  
sched or inspyrd, how it is diuers fro connyng  
be labore gettyn. [Cap. III.]

- 8 **B**ot euery man in holynes raisyd, in þis may know þat he þis  
songe has of qwhilk I spak, if he may not sustene cry of  
syngars, bot if his inwarde songe to mynde be broght, & vtward to  
say he be scrithyn. þat sum truly emonge syngars & redars ar  
12 distracte is not of perfeccion, bot of vnstabilnes of mynde, for odyr  
mens wordys þer prayers brekis & destroys; & forsoith to parfyte  
þis happyns not, þai truly ar so stabyld þat with no cry or noys or  
any odyr þinge fro prayer [þai] may be distracte, or þoyght, bot  
16 onely fro songe. For sweet gostly songe truly & ful speciaH it is  
giffyn, with vtward songe acordis not þe qwhilk in kyrkis &  
elsqwer ar vsyd. It discordis mikyH, for aH þat be mans voys  
vtward is formyd with bodily eris to be hard, bot emonge aungels  
20 twyns it has a acceptabyH melody & with meruale it is commendyd  
of þam þat has knawen it. ¶ See & vnderstand & be not begyld,  
for to 3ou I haue schewd, to þe worschyp of almy3ty god & to 3our  
profett, qwhy þat I fled syngars in kyrkis & be qwhat cause I lufyd  
24 not with þame to munge, & orgone playars I desir not to here.  
lettyng truly þa gaf me to soundyng swetnes, & þe fulclere songe  
þa gart fayH. & þerfor no meruayl if I fled þat þat me confusyd,  
& in þat I had bene to blame if I had not left þat me fro so sweet  
28 songe wald ha put. Arrid forsop I had & I oper wyes had done,  
¶ bot wele I knew of qwhome I toke. þerfore me aH-way I ha  
confermyd his wiH to do, þat fro me vnkynnd he take not þat  
kyndely to me he gaf. ¶ Grete lykyng I had in wildyrnes to  
32 sytt, þat I far froo noys swetlyar mote syng & with qwhyknes of  
hart likyngeste louyng I mote seyH, þe qwhilke doutles of his gyft  
I ha takyn, qwhome abown al þinge wondirfully I ha lufyd. ¶ My  
hart truly has not zernyd in bodily desyre, Nor of creature I ha  
36 consauyd þis comforthabil songe þat I syngand in Ihesu has swngne./  
Lufe in me þerfore þerto was broght þat I suld not stand in

A man ex-  
alted in holi-  
ness can tell  
that he has  
this song, if  
he cannot  
hear the cry  
of singers  
without this  
inward song  
being  
brought to  
mind.  
[Fol.  
XXX. b.]

Ghostly song  
acordis not  
with outward  
song,  
for what is  
made by  
man's voice  
is for bodily  
ears.

See then why  
I fled from  
singers in  
churches, and  
would not  
hear them,  
or organ  
players.

I was eager  
to dwell in  
the wilder-  
ness, that I  
might sing  
more sweetly,  
far from  
noise.

plyte in qwhilk vnthriftis<sup>1</sup> ar cast downe, bot þat I suld be raysed  
a-bowne þe heght of aȝ þingis seyn, & off heuyn I suld be kyndyld  
& lightyd to loyf god, qwos praysynge is not cumly in synnar  
mouthe. ¶ To qwhome herefore so sal be opynd þe wyndow vn- 4  
þiryl of aȝ, anyþinge þat lufis bot<sup>2</sup> one, no meruale it wer þof his  
kynde wer chaungeȝ in-to nobilnes of worþines vnabyȝ to be takȝ,  
made clere & free; qwhilk nobyl clerenes no man sal knaw þat now  
can nott lufe & in criste, swetnes feyȝ. ¶ Nor I aȝht not<sup>2</sup> doutles 8  
fro beste tryde deuocion cesse for bakbitars þat in-to myne innocens  
has castyn yȝ bitynge, / And me aȝht aȝ wykydnes to kest  
downe, & lufe þam þat stirȝ me to more iȝ; & þer-off grace sulȝ  
ha bene encressyd to þe lufar, qwhils he to wordis haȝ not tane 12  
heyd wauyd in wynde, bot, with hart þarfytte, hym-self sulȝ spreed  
to hys lufe & his purpos vnwerily pursw. / Herefor truly desire of  
vanite is vanisched, & truful [lufe] in mynde is risyn, so þat þe  
lufar sawle sal noȝt wax colȝ bot in conforthabyl heet sal stand, & 16  
þe hart fro contynuaȝ þoȝht of his lemman sal not be byrsyȝ. In  
þis stedfastnes soþely, to a trw lufar, excellens of lufe happyns, so  
þat he<sup>2</sup> to be raisyd to a firy heuin & þer he suld be stirryȝ to lufe  
more þen may be spokyn, & in hym-self sulȝ more be byrnȝ þen 20  
may be scheuyȝ & þe degreis of grace sulȝ hals. ¶ And here-of  
he has takyn wysdome & sotelte, & he emonge wys kan speek' &  
boldly say qwhat euer hym þinke, / þofe he a foyȝ & vnwyse before  
wer haldyn or ellis he were. // ¶ Bot taght' be connyng gettyn, not<sup>2</sup> 24  
inscheek, & bolnyd with foldyn Argumentis, in þis disdene sayand':  
'qwher lernyd he, qwho reed hym?' for þai trow not þat lufar[s] of  
endles lufe of þer inwarȝ maister myȝt be taght' to speek better þen  
þai of men taght', þat at aȝ tymes for vayn worschip has stodyd. 28  
¶ In okȝ tyme, if the holy goste enspiryȝ many, qwhy sulȝ he not  
now his lufars take to behaȝ Ioy of his godheȝ? ¶ With þaim  
before sene of þis tyme sum to þaime evin ar apreuyȝ. Þis appre-  
uyng mens allowans I cal nott, for oft þai erre in þer allowyng, 32  
slike chesand als god despisyȝ, & despysand þat god has chosyn.  
¶ Bott slyke I cal allowȝ qwhome endles lufe pythily has en-  
flawmyȝ & grace of þe holy gost enspyr to aȝ gude; þies ar  
markyd with flour of aȝ vertew & in godis lufe bisily syngis; And 36  
aȝ þat to þe worldys vayn Ioy longis & fals worschips of cursyȝ  
prowed lyȝ vndyrfeyt of þer affeeyon þa treyȝ. ¶ Þis no mer-  
uayȝ of men ar outcastis, bot in þe syȝht of god & holy aungellys

I ought not  
to cease from  
devotion be-  
cause of back-  
biters.

The lover's  
soul shall not  
wax cold;

[Fol.  
XXXI. a.]

though but a  
fool before, he  
has gained  
wisdom to  
speak among  
the wise, and  
say what  
seems good  
to him.

Lovers of the  
endless love  
of their in-  
ward Master  
might be  
taught to  
speak better  
than those  
taught of  
men.

I call aloud  
those whom  
endless love  
has inflamed.

<sup>1</sup> indigni      <sup>2</sup> Ut in ignem celum assumptus ibi incenderetur.

gretely ar commendyd; qwhos hartis ar stronge aH aduersite to  
suffyr, nor *with* wynde of vanite wil not be blawen abowt. At þe  
last to crist þa ar borne *with* he holines, qwhen þai þat men allowd  
4 & chas in dampnaciōn ar caste downe & in turmentis ar drawn  
*with* feyndys to be ponynychd *with*-outen end.

Strong  
hearts, not  
blown as if  
by wind of  
vanity,  
at last are  
borne to  
Christ with  
high holiness.

Of þe excellence of gostly songe & þat it nowdlyre  
may be sayd ne wryttyn, nor þat it resauys no  
8 felischyp. & of þe charite of syngars in spirite  
& pride of þame þat has connyng getyn.

[Cap. IV.]

Truly þe lufer of almyȝty god *with*-outen skyH is not raisyd in  
12 mynde he pink to see & þe lufely songe to syng þat spryngis  
vp in þe sawle, þe qwhilk fyrely & opynly is byrnyd *with* fyre  
of lufe & spred in to sweit deuociōn, bidinge in songe[s] þat ȝeldis  
hony of ovr fayrest mediatur. / þerfor syngand in-to aH myrth  
16 is led, & þe weH of endles heyt, brekand vp in myrth, is takyn in  
halsyng & singuler solas & *with* myȝtt of þe luflyest passage þe  
lufer refreschyd in sweit heit is arayd. ¶ He qwhyet truly qwhittar  
þen snaw Ioy, & reddar þen rose, for *with* godis fyre he is kyndyd  
20 & *with* clenens of consciens goyng in qwhite he is clek. ¶ Here-to  
þerfore he is takyn vp in priuete abown odyr / for in his mynde  
melody bidys & sweit plente of heit taris, so þat not allone in  
hym-self he offyr A marghty offeryng & to criste loueyng in gostly  
24 musyk he suld pay, bot also, þat [he] stir odyr to lufe, þat þai hy  
þame-self deuoutely & parfytely to god to gyf, þe qwhilk so his  
lufars & to hym in aH þer hartt drawand also to make glak in þis  
exile vouchis-saffe. / þis likyng certayn aH wytt & feling passis  
28 qwhilk he has tastd Ihesu lufand. / Truly I may not teH a lityH  
poynt of þis ioy, ffor an vntold heet qwho may teH? A inenit  
swetnes qwho saH makyn? Certan, if I wakd speke þis Ioy vnabyH  
to be told, me semys to my self Als and I suld teym þe see be  
32 droype and spar it aH in a lityH hole of þe erth. // ¶ And no  
mare-vayle þof I, þe qwhilk of þat same excellens o droype vnneyth  
tastis, vnmesurdnes of þat endles swetnes to ȝow may not opyn,  
nor ȝe boystus in wyt & *with* fleschly boghtis distract, & þof ȝe wer  
36 full wyss of wytt & to godis seruys gifyn, it may take. ¶ Neuer-  
þe-les if ȝe wer bisy heuynly al-way to sauyr, & if ȝe studyd *with*

The lover  
is taken  
above others,  
as melody is  
in his mind.

[Fol.  
XXXI. b.]

He must stir  
others to love.

I could not  
tell at all of  
this joy.

No wonder  
that I,  
scarcely tast-  
ing a drop of  
that excel-  
lence, can't  
open the  
unmeasured  
sweetness.

They who  
have loved  
God most  
here shall be  
nearest Him  
hereafter.

In time to  
come, covet-  
ousness shall  
be exiled, and  
charity shall  
reign.

Charity has  
found a place  
in the hearts  
of God's  
chosen.

*nota*

[Fol.  
XXXII. a.]

O Jesus, good  
it is for me  
to draw near  
Thee.

To pray to  
Thee contin-  
ually is sweet.

godis luf to be enflawmyd, in-to 3ow with-outen dowt sukk cum  
plenteuously likynge of þat lufe. þe qwhilk, fullilland aH partys of  
þi mynde abil to be piryl, a wondirfuH swetnes it saH drope in. /  
With charite truly þe fullar 3e saH be, more abiH to be takars 4  
of þat loy 3e may suppos. To god truly endlesly sal þa be nar  
þat hym more bymyngly & more sweitly hym in þis tyme has  
lufyd. ¶ þai certan of godis lufe þat ar toyme, with warldly  
fylthys ar fullillyd, & so to vayne taylis drawand, likynge þat 8  
scheuys in vtward þingis þa seyk, inward godis forgettyn; qwhos  
heyth is fro dedely syn hyd, qwhils þa in mynde fallis vndyr  
warldly solace & in þer risyng fro a gloriou perpetuale þa vanysch.  
Herefor it semys þat couetys in tyme to cum sal be exyl, & charite 12  
certayn reyn. / Contrarily of many in þis lyfe is wroght, forsoth  
nehand of aH, þat couetys is broght in 3ee into þe kyngis haH, And  
charyte als it to tresun were consentynge is presond & owt of þe  
kyngdom kast in to exyH; bot 3itt a dwellynge-place it has fun 16  
in hartis of goddis chosyn: fro prowde it goys, & restis in meyke.  
¶ Begilyd ar many wrechis þe qwhilk fenys þam-self to lufe god  
qwhen þa lufe hym not, trowand þat þai may with warldly nedys  
be occupyde / & als truly to vse þe lufe of Ihesu criste with 20  
swetnes, / And þai trow þame-self be þe warld may ryn & be con-  
templatyfe. þe qwilk þai demyd impossibyl, þat god feruently lufis  
& in contemplatyf lyfe has gone. ¶ Bot þai vnkonyng, not taght  
with heuinly wisdom, bot bolnyd with conyng þat þai ha gettyn, 24  
wroght suppoys of þame-self, & god with lufe 3it can þa not halck.  
¶ Herfore I cry & with desire I say: *Saluum me fac deus, quoniam*  
*defecit sanctus*, þat is to say: 'lorde, make me sayffe, for þe  
sayntis wantys.' / trwe lufars faylis, the voys of syngars is in pess, 28  
of trw lufars apperis no heet, ylk man gos in his iH way, & þe  
wrechidnes in hartt he has consauyd to brynge to dede he cessis  
not. þer days in vanite þa wast, & þer 3eris in hy. / Alas to-gidy  
þe 3onge man & maydyn sowkanck, Also with þe olck man, þe fyre 32  
of desire has swaloyck! ¶ O guyd Ihesu, to þe to drawe to me is  
ful gude, ffor my sawH in þer counseyH sal not cum, bot sittand  
aH-one to þe I saH synge; þe qwhils þou art praysyd, þou waxis  
sweytt, so þat þe continwly to prays is nott hard bot fuH sweet, 36  
not bytter bot miry, & more þen to be fulfyld with al bodily &  
warldly delytis. ¶ Delectabyl & desireruH it is in þi praysinge to  
be, for aH þat with so grete lufe is dyght, no meruayH, sauys fuH  
sweytt. ¶ þe lufar also byrnanck into vnbodily halsynge, his wyk- 40

- kydnes clensyd & aȝ poghtis vanyſchyd þat to þis ende goys not,  
 with his gostely ee his lemman deſyrand to ſee, A crying to hys  
 makar has raysyd & byrſt vp of þe inhere marygh of his affectuous  
 4 lufe, Als he of arme ſuld cry, his inwarde voys he lyftis, þe qwhilk  
 not bott in þe byrmandiſt lufar, als it is lefuȝ in þis way, is fun.  
 Here I ceſſe for vnwytt & boystuſnes of myn vnderſtandyng, for  
 þis cry I can not deſery, nor ȝit how mykyȝ it is or how miry to  
 8 pinke, or feyȝ & bere in my maner I myȝtt, bot to ȝowe I myȝt  
 not teȝ nor may not, for my wytt I can nott ouercom, bot if I wyȝ  
 ſay þis cry is goſtly ſong. þerfore to me qwho ſaȝ ſynge þe dity  
 of my ſongis & Ioyſ of my deſ[i]re with byrnyng of lufe & heit  
 12 of my ȝonge age, þat of felaly ſong of charite my ſubſtans I myȝt  
 ransake, & meſure of ſwetnes in qwhilk worpi I was haldyn, to me  
 mote be be-knawen, if I myȝt fynd fro vnhape parauntyr [me]  
 exemptyk, & þat to ſay be my-ſelf to preſume not, for ȝit I ha not  
 16 fun þat I deſire, in ſolas of my fela I ſuld reſt with ſwetnes.  
 ¶ fforsoȝ if I demyd þat cry or ſonge fro bodily criſ is aȝ-way  
 hyȝ, & þat I dar wele ſay, wold god of þat melody a man I myȝt  
 fynde Autor, þe qwhilk poſ not in worde ȝitt in writtyng my ioy  
 20 he ſulde ſynge, & notis of lufe þe qwhilk in þe worpiest name  
 before my lufe I ſchamyȝ nott to ſay, ſyngand & Ioyand he ſuld  
 ſchew owȝ. He þis truly to me ſuld be luſtyar þen gold, & aȝ  
 preciouſ þingis þat in þis exiȝ ar had, to hym ar not lyke. ¶ Beute of  
 24 vertew with hym duellis, & priuetis of lufe parfitely he ransake[iſ].  
 ¶ Als my hart truly I wald lufe hyme, nor it is not þat I fro hym  
 walde hyde, for of þe goſtely ſonge þat I deſyre to vnderſtand he  
 ſuld ſchew me & melody of my myrȝ clerely ſuld opyn. In  
 28 qwhilk opynyng I ſuld more Ioy or ellis qwyklyar ſynge, for  
 byrnyng of lufe to me ſuld be ſcheweȝ, & a ſoundly Ioy to me  
 ſuld ſchyne. / My cryngly poȝtis Also with-out a prayſar ſuld  
 nott ſcriȝ, nor I in dowyȝ ſuld labour. ¶ Now truly heuſum  
 32 longyng of þis exile me caſtis downe, & heuynes me grevand vnethis  
 ſuffyr me ſtand. And qwhen with-in with heyt vnwroȝt I wax  
 warme, with-[out] als wer browne & vnhappy with-outen lyȝt I  
 lurk. / O my god, to qwhome deuocion I offyr with-oute fenyng,  
 36 ſal þow not pink on me in þi mercy? / A wrech I am : þerfore þi  
 mercy I nede : & ſalt þou not þe longinge þat me byndis rayſe in-to  
 lyȝt, þat acordyngly I may haue þat I deſire, ¶ And þe labour in  
 qwhilk I heuy þat I treſpaſyd in-to a homly manſion þow ſalt  
 40 chawng, þat melody may laſt qwhere heuynes was, [&] in his my

The lover has  
 raiſed a cry  
 to his Maker,

a great cry  
 and a merry.

Would that I  
 might find  
 ſome one to  
 write down  
 of my love  
 and joy.

Beauty of  
 virtue dwells  
 with him, and  
 he ſearches  
 the ſecret  
 affections.

[Fol.  
 XXXII. b.]  
 O God, think  
 on me in Thy  
 mercy,  
 for I need  
 mercy.

lufe þat I mote se qwhome I desyre,<sup>1</sup> & hym worschyp endlesly,  
haldyn *with* his towelinge, for to hym I longe.

Meditacion of þe longar to his lufe & forsakyng of  
felyschip, and how be ordir it is cumyn to þe 4  
flawme of lufe. [Cap. V.]

When burn-  
ing with love  
I should  
praise Thee,  
Jesus.

Would God,  
Thou hadst  
shown me  
some com-  
panion in the  
way;

I should have  
rested and  
been glad  
with him,

until led from  
this outward  
prison, we  
should take a  
seat among  
the citizens of  
heaven.

Who shall  
sing to me  
the end of my  
trouble,

O Ihesu, in þe qwhen I byrn *with* loyvyng & þe heytt of lufe  
bisily cums in, þat þe, o most lufely, fully I suld hals; bot  
borne bak<sup>t</sup> I am, þou swetest, fro þat I lufe & desyre. / More-ouer 8  
greuys happyns, & þe wast<sup>t</sup> wildernes þe way forbarris & þe habita-  
cion of lufers in on suffyrs not<sup>t</sup> to be beyldyd<sup>t</sup>. / Bot wald<sup>t</sup> god þou  
had owdyr schewd me a fela in þe way, þat *with* his stiringe  
heuynes myzt ha bene gladynd<sup>t</sup> & þe band of sighyng vnlowysyd<sup>t</sup>, if 12  
it soyne *with* þi sweitt<sup>t</sup> syeth wer cut<sup>t</sup> in-sondyr, / so soyr it wald  
streyn þat it<sup>t</sup> sulk<sup>t</sup> gar þe lufar þe cloos of þe flesch go froo be  
gretnes of lufe, & be-for þi maieste to be cast. ¶ Emonge certan  
Ioyan<sup>t</sup> in ympnis of louyng sweytly I sulk<sup>t</sup> ha restyd *with* my fela 16  
þat þou had gyfyn me, & in gude spech *with*-outen stryfe we sulk<sup>t</sup>  
ha bene glad; / Etand<sup>t</sup> truly in myrth of lufe to-gidyr we sulk<sup>t</sup>  
schewe lufly songis, to we be led fro þis vtward & cumberus presone  
& broght in-to þe inward<sup>t</sup> dwellyng-place, samne takand<sup>t</sup> a sect 20  
emongis heuenly citesenes þat o maner & o mesure lufyd criste.  
¶ Alas, qwhat<sup>t</sup> sal I doo? how longe sal I suffyr delay? to qwhome  
saH I flee, þat<sup>t</sup> happily I myght vse þat<sup>t</sup> I desire. Nedy I am &  
hongry, noyd<sup>t</sup> & disesyd<sup>t</sup>, wonedyd<sup>t</sup> & iH-colorde for absens of my 24  
lufe, for me hurtys lufe, & hoype my sawle chastisis þat<sup>t</sup> is put<sup>t</sup>  
bak<sup>t</sup>. Herefor cry of þe hart<sup>t</sup> goys vp, & a songely þozt emonge  
heuenly citesens rynmys, desirand<sup>t</sup> to be lyftyd<sup>t</sup> to þe ere of þe  
hyst; & qwhen it þer cums, þe erand it profyrs & sayes: 'O my 28  
lufe! / O my hony! / O my harp! / O my sawtre & dayly songe: /  
qwhen saH þow help my heuynes? / O my hartis royse, qwen saH  
þow cum to me & take *with* þe my spirytt? ¶ Truly þou seis þat  
whikly I am woundyd<sup>t</sup> *with* fayr bewte, and longyng releissys not<sup>t</sup> 32  
bot<sup>t</sup> grows more & more, & paynlynes here present<sup>t</sup> me down castis  
& prykkis to go to þe of qwhome onely I trow solas & remedy I sal  
see. Bot qwho to me saH synge ende of my greyf, & þe ende of  
myne vnrest, & qwho to me sal schewe gretnes of my Ioy & fulfill 36  
yng of songe, þat<sup>t</sup> of þis I myght take comforth & synge *with*

<sup>1</sup> & videam in venustate mei decoris dilectum quem desidero.

- gladnes, for I suld<sup>d</sup> know þat end<sup>d</sup> of myn unhappines & þat þat Ioy that I might know joy was near.  
 wer nere? / Herefore a excellentt songe & cry I suld<sup>d</sup> say & my  
 voys Hardnes of my lemman suld<sup>d</sup> softyn, Als if he suld<sup>d</sup> chastys ons [Fol. XXXIII. a.]  
 4 he sulde slayke & softly ponyschand<sup>d</sup> of innocentis paynys ay suld<sup>d</sup>  
 he not<sup>t</sup> layght. & herfor I may be cald<sup>d</sup> happy, And þe miryest  
 draght<sup>t</sup> of lufe with-oute aH vnclennes haue with-uten end, & aH  
 greuys clensyck<sup>d</sup>, stand<sup>d</sup> in parfitnes of Ioy & holynes, wyrshyp  
 8 syngand<sup>d</sup> with a heuenly synphane, qwene truly emonge þis disesis  
 nedly, byrnyng<sup>d</sup> of sweitt<sup>t</sup> lufe I, twix my priuētis & þe sweitt<sup>t</sup>-honyd<sup>d</sup>  
 mynde of Ihesu, als wer with musyk my mynd<sup>d</sup> has myrthyd<sup>d</sup>, so þat  
 I, gretely gladynd<sup>d</sup> in songe þe whilk<sup>t</sup> I toke of heuyn, venemus  
 12 swetnes of vnworpi lufe I suld<sup>d</sup> not feyH, þe qwhilk þame þink ful  
 sweit<sup>t</sup> þat in fleschly bewte florysches, nor at þis stordy erthlynes  
 me suld<sup>d</sup> not<sup>t</sup> hald<sup>d</sup>. / O fayrest<sup>t</sup> & luffyest<sup>t</sup> in þi bewte, ha mynde O fairest in beauty, know that I dread not earthly power.  
 wardly power for þe I drede not<sup>t</sup>; and also ha mynd<sup>d</sup>, to þe þat I  
 16 myght<sup>t</sup> draw, aH lufe I ha cast<sup>t</sup> ow<sup>t</sup> þat chirischis vn-wys, to aH  
 þinge þat þe, gude, lettis to lufe & fleynge fayrnes I ha fleed þat  
 makis men bonde, & wymmen sendis in-to males; nor me likyd not  
 3ong<sup>t</sup> playe to vse þat be vnclennes worpi sawls to bondage of foly  
 20 makis sogett<sup>t</sup>. ¶ To þe so forth I cessyd not<sup>t</sup> to gif my hart towehid  
 with desire, & þou it has with-haldyn, þat in-to dyuers lewdnes of  
 concupiscens & lust it suld<sup>d</sup> not flow, / & mynde of þi name þou  
 has in [send] And to my nee þe wyndow of contemplacion þou has  
 24 opynde. To þe at þe last deuowt I ha ryne in gostely songe, bot  
 fyrst<sup>t</sup> my hart waxst warme with fyer of lufe, & in-to luffy ditis  
 with-in [me] fyrst I rose vp. / If þou þis putt not fro þi sight,  
 mykilnes of þi pite suld<sup>d</sup> meue þe be þe qwhilk<sup>t</sup> þou suffyrs not þi  
 28 lufars in caldes be takin to mikyH; als I trow, my wrechednes þou  
 suld<sup>d</sup> lessyn & my longinge fro þi face þou suld<sup>d</sup> not<sup>t</sup> turne. Soro  
 certan & wrechidnes in þe body standis; longyng<sup>e</sup> sothely in þe  
 sawle habidys to tyme þou gyff þat with so gret heit I ha desiryd<sup>d</sup>,  
 32 þorow qwhos lufe my flesch is made leyne & fowle emonge bewteuz  
 of þis lyfe. & of þe influens of it my sawle has longyd, þe to se  
 qwhome byrnynglye it has desiryd<sup>d</sup>, / And in þos cetys of secrete  
 heuyns it<sup>t</sup> myzt<sup>t</sup> be, & reest with felischyp þat it desiryd<sup>d</sup>, And þer be  
 36 tane vp qwher emonge AungeH syngars þe with-ow<sup>t</sup> eynd<sup>d</sup> parfytely  
 with lufe may worschyp. Behald<sup>d</sup>, myn inhir partis has vpbold<sup>d</sup>,  
 & þe flawme of charite, þe gedyrynge of my hart<sup>t</sup>, þat I haue hatyde  
 has wastyd<sup>d</sup>, And þe slippy gladnes of wardly frenschyp it has put<sup>t</sup> Foul thoughts are driven out.  
 40 by, þoghtis also þat wer fowH & to be hald<sup>d</sup> abhominabyH it has

My friends,  
let no one  
beguile you.  
[Fol.  
XXXIII. b.]

He whose  
heart has  
sung these  
ditties of love  
is high in  
charity.

drawen owt, [& so with-owt] fenyng, manerly I haf risyn to lufe /  
*þat* before in diuers owtrays of myn errors has sleep & *with* dyrknes  
 vmbelappyd, ¶ *þer* likandly I felt lust of deuocion swetest qwher  
 I soro me me more to trespas. My frendis, I pray ȝow, here, *þat* 4  
 no man ȝou begyle! ¶ *þis* & slike odir wordys in *þe* syght of owr  
 makar byrst vp of *þe* fyre of lufe, And no man, *þat* strawnge is  
 fro *þis* vnmesurde lufe, dare slike word's teyt *þe* qwhilk' ȝit' is  
 sturhyld *with* temptacion of voyde þoghtis & vnprophetabyh, *þat* 8  
 hys mynde bisily to crist *with*-out gayn-turnyng has nott, or *with*  
 any maner affectuusly is stirryd abowt any creature, so *þat* aȝ *þe*  
 meuyng of *þe* hart in to god go not, for hyme-self he felys bun to  
 erthly affeccioȝ. ¶ Iful hee he is in charite qwhos hart' pies ditys 12  
 of lufe ha[s] songyne & in gostely fode hyde *þis* vtwarde fondenes  
 behaldys nott. ¶ fforsoth in euerlasting desyrs meruelusly cheryd  
 hym-self rayses behaldand to heuyne, froo qwhens he byrnys *with*  
 lufe swetist & *with* a draȝht of heuenly passage he is moystid & 16  
 vmbesett & truly is transformyd *with* heit of happis to-cum *þat* aȝ  
 temptacioȝ he may eschew, & in *þe* heght he is seet off lyfe con-  
 templatyfe, & forward so gostly songe contynuand in cristis louyng  
 he is glorifyde.

20

Of dyuers giftys of godis chosyn and how sayntis cum  
 to lufe in praying, pinkyng, lufyng, aduersite  
 sofyrand, vissittand. And *þat* lufe cumys of god  
 & *þat* his lufe is necessary, And *þat* trew lufars 24  
 fallis not be fleshly temptacions als odyr inpar-  
 fite / nor with dreggis of synne is hurtt þof all  
 þai laste. [Cap. VI.]

<sup>1</sup> Chosyn trwly *þat* *with* lufe ar fulfillid & more takis heyd to 28  
 lufyng in mynde þen to oȝht ellys, has schewyd to vs  
 wondirly *þe* priuete of lufars, *þe* qwhilk' passand qwikly & abowen  
 kynde *þe* fyre of lufe has takyn & *with* a wondirfuȝ desyre in-to  
 his lemman Ihesu ȝernyd. Goddis lufars truly *with* dyuers giftis 32  
 ar disposyd: Sum to do, sum to teche, sum to lufe ar chosyn.  
 Neuer-þe-lesse aȝ holy o þinge couetis & to o lyfe ryn, bot be dyuers  
 pathis: for euery chosyn be *þat* way of vertew gose to *þe* kyngdome  
 of blysse in *þe* qwhik he is moste vsyd. And if *þat* vertew in 36

Of God's  
lovers some  
are chosen to  
teach, some  
to act, some  
to love.

<sup>1</sup> Before this in another hand: he that is.



- qwhilk<sup>t</sup> he passis more byrnyngly draw to þe swetnes of godis lufe,  
 þe qwhilk is supposyd strangar in þe moste rest<sup>t</sup>, truly, to god  
 qwhen he saH cum þat dwellynge-place off heuenly Ioy & þe seet<sup>t</sup>  
 4 he takis to meyk<sup>t</sup> þat criste has ordand to be had to moste perfyte  
 lufars with-outyne ende. ¶ þe lufar þerfor sayes þat glorius dyttis  
 of lufe has made & he þat<sup>t</sup> passyngly to godis lufe is chosyn, ffyrst<sup>t</sup> The lover  
would never  
leave his love.  
 he caris & desyres þat<sup>t</sup> his hart fro his lemman neuer depart, þat þe  
 8 mynde of Ihesu to hyme be als melodye of musyk at a feste and in  
 his mouth it is swettar þen hony or hony-combe; ¶ Bot þe lengar  
 in gostly study he vsys hym-self, þe swettar to hyme it<sup>t</sup> is. And Spiritual  
study is  
sweeter the  
longer it is  
pursued;  
 þen his mynde fro vayn & euyl þoghtis it<sup>t</sup> withdrawes & to desyre  
 12 of his makar it<sup>t</sup> byndis, & aH-to-gedyr into criste it gedys, & in  
 hym þe weH of lufe, it<sup>t</sup> stabyls, & þat hym aH onely he lufe & in [Fol.  
XXXIV. a.]  
sweet affec-  
tions and  
wonderful  
meditations  
come to the  
soul.  
 hym onely he be glad it<sup>t</sup> prays. ¶ Now cum in-to hys sawle sweet<sup>t</sup>  
 affeccions & wondyrful meditations, onely fauerabyH to god, þe  
 16 qwhilk<sup>t</sup> tastyd, & in þis mynde with intencion sprede, it chiryschis  
 more þen may be spokyn & with grete likyng & swetnes of spirytt<sup>t</sup>  
 to behaldyng of heuenly þinges þa leed<sup>t</sup>, & fro desire of worldly  
 solas þa clens, so þat godis lufar no þinge sekys in þis warld<sup>t</sup> bot þat<sup>t</sup>  
 20 he may in wyldernes bee & to likyngis of his god onely take heyd<sup>t</sup>. /  
 Afterward<sup>t</sup> truly strongly & weH vsyd in prayinge, in meditacion  
 gyfin to he rest, aH wykkydnes kylland<sup>t</sup> & vnclennes, & a straytte  
 way takand<sup>t</sup>, with discrecion gretely he prophetis in vertew of lufe  
 24 euerlasting<sup>t</sup>, & hys affeccion gos vp, so þat entre is opynd<sup>t</sup> in be-  
 haldyng of heuenly misterys to þe ee of his mynde. þe Byrnyng  
 also qwhylyk<sup>t</sup>, before he felt<sup>t</sup> not, hys sawle begyns to kyndyH, & When ex-  
perienced in  
prayer and  
meditation,  
he sees hea-  
venly mys-  
teries in his  
mind's eye.  
The burning  
of love is now  
kindled in the  
soul.  
 in þat<sup>t</sup> qwhils he is profetabilly occupyde now qwhykliar, now  
 28 slawlyer, / it warmes, als þis rotylnly body suffyrs þe [soule] þat it  
 heuys & oft-tymes downe castyng<sup>1</sup> with dyuers heuynes, so þat þe  
 self sawle with heuenly swetnes a-noynt<sup>t</sup> & qwhykkynand<sup>t</sup> to heuenly  
 likyng<sup>t</sup> þe self cleris mikyH to pas furth be gude desyre / & it irkis  
 32 to dweH in þis deedely flesh. Neuer-þe-les gladly it suffyrs ad-  
 uersite þat happyns, for in Ioy of euerlastyng lufe swetly it restys, /  
 and þat<sup>t</sup> Ioyful songe þat it, gladynde in Ihesu had takyn, aH þinges  
 þat<sup>t</sup> happyns may not<sup>t</sup> destroy, bot in deyð þe fendis falshede þat<sup>t</sup> Nothing can  
destroy the  
song of joy.  
 36 flees a-way, & þe begillyng<sup>t</sup> vanite of worldly worschyp gos in  
 despyte, ner þe fleschis softnes is soyght ne lufyd. ¶ þis þingis ar

<sup>1</sup> prout permittit corruptibilitas corporis animam aggravantis & variis molestiis sepe deprimentis.

<sup>2</sup> et inefficacia diaboli machinamenta evolut.

armyd agayns godis chosyn, þat aH-to-gedyr vnaisyð to þer ower-  
turnyng þat þer conuersacion has in heuyn þai myght faH; bot þa  
profet not þame to ouereum, bot þat goddis holy lufar in cristis  
name vulbyrsyð & als wer with[out] stryfe gladynde, says, *Tu 4*  
*autem [domine] susceptor meus es:* lorde, þou art my takar, þat  
malicius prikkynge of my fraward ennys me make [not] vnrestful.  
*Gloria mea*, my loy, for in þe is al my loy, not in my vertew, for,  
sent it is not bot of þe, worthely aH to þe is gifyn, no-þinge to me. 8  
& *exaltans caput meum*: & my hede, þat is to say, þe heyst party  
of my sawle be þe qwhik þe nethyrar, þe fauerand, ar gouyrnð, to  
gostely songe & contemplacione lyftand, þou suffyrs not in þis  
law & fowle likyng of þis warld to be caste downe or in-bune. 12  
¶ þis sothely is þe heed þat in oyle of gostely gladnes þou has made  
fat, þat in charite it sulde bolne & be to me *calix inebrians*, þat is  
to say, drynke of inwarde swetnes [*inebrians*] my sawle with lufe of  
my makar, and slepy I sal lygge, fro lufe veraly turnyd of temporaH 16  
þinges, & so as wer with swetnes no-þinge of erthly myrth feland  
or heuynes, to clerenes euerlastyng I am ledde. In þis swetnes  
truly of he lufe þe consciens schynys, for clenens þer lastys, & þe  
hart likyngly waxis warme, þe mynde, myrthyð with giftis, waxis 20  
hote, nor it likys not to behald lustis of þis exile, bot gladlyar  
bittyrnes of þe warld it halsys þe swetnes þen to folow, ¶ ffor in  
likyng þat faylis not vsid, to Ihesu lufe with so byrnyng desyre  
it cessys not to drawe þat als sone & als lightly þe warld [þou 24  
myght] turn vp so downe as his mynde fro his sauour lufe gayn-  
caH. ¶ AH þinge forsoth it hatis þat contrary es to godis lufe, &  
vnwerily it byrnys þo þingis to fulfil þat it seys & knawes plesyng  
to god. ¶ þis certayn it sulð not leefe for any payne or wrechid- 28  
nes, bot qwhiklyar it sulð hy godis wyH to do if it cowth persau  
any hard þinge he sulð soffyr be þat caus. ¶ Truly oþer he þinkis  
not nor desyres bot criste truly to lufe & his wiH in aH kyndes to  
do with-owt cessyng. ¶ A mynde with deuocion of god made 32  
ryche þis byrnyng wiH in gudeness of his lemman has takyn; for-  
soyth he þat it chase þat it slyke on myght be þat cristis parfite  
lemman sche myght habyde & a choys veseH sulð be þat sulð be  
filyd with þe nobilest lecur of swetnes of heuynly lyfe, & his name 36  
þat is chosyn of thowsandys, with a mynde euerlastyng it sulð  
continwe, & with-in þe self euer þinkand with-hald, And þen be  
godis help aH lettyngis of lufe he saH caste oute, And in god he saH  
be glad, for þe dartis of owre ennys agayns slike a lufar saH not 40

My joy is all  
in Thee, not  
in my virtue.

I shall be  
truly turned  
from love of  
temporal  
things.

[Fol.  
XXXIV. b.]

The mind  
experienced  
in unfailling  
love, draws  
near to Jesus,

desiring no-  
thing but to  
love Christ.

The darts of  
our enemy  
against a true  
lover are  
unavailing.

- auayH; bot sikyrnes in consciens *with* clerenes vntrowd of inwar<sup>t</sup>  
 swetnes of hys lufe he sa<sup>t</sup> take, / And euery howre his spiry<sup>t</sup>t he  
 walk<sup>t</sup> zelde, for in a gostely crynge beand<sup>t</sup> euery day frendefully in  
 4 byrnynge of lufe is clensy<sup>d</sup>, *pat* no fylth of *þe* fowlnes of *þe* goste  
 may last; ¶ Qwhils þoght in god continw<sup>t</sup>, a<sup>t</sup> wykkednes cast  
 owte *pat* males mevys of owr enmys, & fyre of lufe varily in mynde  
 bydinge a<sup>t</sup> contagiuste of synne it clensys *pat* be an vngettyn  
 8 desyre is drawn. ¶ *þe* affeccion truly in grete heght set is so  
 sikyr *pat* nedligns a<sup>t</sup>-way it is ware of & als a deedly enmy castis  
 away, bisynes & dreid qwhils it lyfis it leuys not; for *þe* bettyr a  
 man is & to god more accept<sup>t</sup>, *þe* more in charite he byrns & to  
 12 wyrk bisilyar & strongar *pat* to his degre & lyfe longis be *þe*  
 prikyngis of lufe he is styrd, And a<sup>t</sup>-way is bisy *pat* mynd of his  
 swetyst lemman out of his þoght be a mynwt scryth, *pat* not onely  
 in clethyng bot als in dey<sup>d</sup> to hawe he pinkis qwhome to lufe  
 16 *with* a<sup>t</sup> his hart he knawes he is bydyn. And gretely he dredis  
*pat* he be drawn in þis pingis *pat* ar lest hym to greue. ¶ Not  
 only certayn he bisys hyme, *with* a<sup>t</sup> hart, *pat* to fulfyH, als he is  
 bydyn criste to lufe, bot also *with* grete likynge he is takyn *pat* his  
 20 lemman he neuer forgettys, ne fro hys lufe he wil not part hym-  
 self, bowand to tempora<sup>t</sup> likynge, if he myzt do *pat* he walde  
*with*-outyn payne. He is truly expert, gostely likynge swettar þen  
 bodily lufe; & þefore it wer meruayl if he to so grete wrongis sul<sup>d</sup>  
 24 slype, gostly cherefulnes forsakyn, hym-self if he wal<sup>d</sup> make redy,  
 þis fenyd &, as war, fals felicite to reioys, or in fleshly bewte ouer-  
 cumne, *pat* wal<sup>d</sup> desyre *þe* qwhilk forsoyth ilk holy lufar of god  
 hatis. ¶ Sum, no meruayl, fowle has begillyd fleshly desire, &  
 28 bewte to syght schewd sum wys & als devote to vnleful halsyngis  
 has drawn, for in charite parfytely þa were not groundy<sup>d</sup> nor to  
 lufe endles þa alway drw not; qwharfore *with* tempyngis haly<sup>d</sup>,  
 qwhen þa semyd ascend, or þa to heght myght cum has falne  
 32 downe. ¶ Bot doutles a trw lufar of euerlastyngnes emonge  
 temptacion haldys hym-self stabyl, & in *pat* stryfe he wyns a  
 crowne, qwhen odyr vnstedfast ar slayne. And cristis lufers a<sup>t</sup>  
 obstakyls cassis nott to cut away, & þer hart a<sup>t</sup> holly before þer  
 36 makar þa scheed, / & not als þis *pat* þer fote in lufe has not festynd,  
 fro *þe* heght of þer meuyng downe castin, wax lene, bot rather  
*with*-owt chaung goand, stabilly standys in wel begone, norischy<sup>d</sup>  
 & forth broght in swetnes of heuynly sauyr, *pat* þai may gyf light  
 40 in ensaumpyH of holynes to þame *pat* ar þer out & *with*-in þame-

Every hour  
would he give  
up his spirit.

The better a  
man is, and  
the more ac-  
ceptable to  
God, the more  
he burns in  
charity.

[Fol.  
XXXV. a.]  
He takes  
heed not only  
to love Christ,  
but never to  
forget Him.

A true lover  
of Eternity  
holds himself  
stable among  
temptations.

Lovers of  
Christ, stead-  
fast in their  
good begin-  
ning, advance  
to give light  
to them with-  
out.

self with fyre of lufe swetely byrnys, ¶ Errors also of fleschly  
 desirs be desire of clennes þa sal slee, / þof aȝ no man in þis lyfe þe  
 vngendyrð concupiscence fully may slokyn, or be so parfyte þat he  
 in flesh may lyf & neuer syne. And so be þis nor þis parfyte man 4  
 parfytely here saȝ not be helyð, bot in heuyn qwher lyght of ioy  
 his wytt comforthis god to behald, & pess euerlastynge greuys &  
 heuynes saȝ scomeft & kest oute, þat no greyf nowe of corrupcion  
 now be qwhen euыр-lastynge blisnes confermys þe scumfetore. 8  
 ¶ þe mynde emong<sup>t</sup> lat wakkyn & with lufe abydyng desire it to  
 be kyndylð, & studye it to eschew likyngis of þis seyn vanites.  
 ¶ þe dreggis of syne to deed truly abydis, bot in deed it parishys  
 & longynge of kynde þat euery chosyn hyme-self abilland to lufe & 12  
 with he grace strenghtyd, agayns þe dreggis with clennes armyd  
 glorius batels sulð vse & aȝ þinge he sulð caste downe þat emnyly  
 lufars swis. ¶ Herefore sikirly qwhils þe feghtand ouercomys & is  
 not ouercumne, in-to a meruellus myrth he is lyft, to qwhome al 16  
 his inward membyrs ioy, for in hym-self he felys inspiryd a  
 mistery of lufe, [&] in a honyly heet he ascendys on heght, & with  
 gostely songe behaldis sweit louyngis sched to þe lufar, to deed  
 hastand & to vnbeingis to mevingis of fleschly affecciouns. ¶ Sum 20  
 puttis here-to, say[a]nd þat a swete þinge in his hart sowndys & of  
 gostely songe, qwharfore he is rauyschyd pirstand & he is gladynð;  
 bot þa ha not expownde, þat I myght vnderstand, howe þer þoght  
 was chaungyd to<sup>1</sup> songe & melody in mynde abidys & in qwhat 24  
 maner of louyng he prayers he syngis.

The dregs  
 of sin abide  
 untill death.

[Fol.  
 XXXV. b.]

Some say  
 there is a  
 sound of spi-  
 ritual song in  
 their hearts.

þat a trew lufar onely his lemman lufys, and of  
 dobylle rauischyngis, þat is to say, owt of body  
 & owt of lyftyng of þe mynde in to gode & of 28  
 þe worþines here-of. [Cap. VII.]

**H**eyt of a longyng<sup>t</sup> spirytt in hym-self schews a pure lufe of þe  
 fairnes of god, for no-þinge he sekys bot his lemman & aȝ  
 oper desyres clerely he slokyns; And so freely þe mynde sweetly is 32  
 borne in to þat it lufys, And þe banð of lufars wyllis stabilly is  
 confermyd, qwhills no þinge happyns þat a lufar fro his purpos  
 may lett, nor þat may gar hyme turne agayne to pinke oght els, þat  
 þe lufand, with grete esynes, his<sup>2</sup> desire may take & swyftly, aȝ 36  
 tariyngs put bak, he may [ryn] to halsynge of lufe. ¶ Emong<sup>t</sup> þis

The mind is  
 so pleasantly  
 borne to-  
 wards what  
 it loves,  
 that the lov-  
 ing one, put-  
 ting aside all  
 delay, may  
 run to prais-  
 ing of love.

<sup>1</sup> MS. to to

<sup>2</sup> MS. his his

- delitys qwhilk' he tastit in so swete lufe byrnanð, a heuenly priuete  
in-sched he felys, þat no man 3itt' knwe bot' he þat' has resauyd it  
& in hyme-self berys, þe letwary þat' aH ioyfuH lufars in Ihesu  
4 moystis & makis þame happy, þat þa cees not' to hy in heuenly  
setis to sytt' [&] ioy of þer makar endlesly to vse. ¶ Here-to truly  
þa 3erne in heuenly sightis abidyng, & inwardly seet ofyre aH þer  
inhere partys ar glad with playly schynyng in lyghtt, And þame-  
8 self þa feyH gladlynde with lufe miryest & in Ioyful songe wondyrly  
melytd. ¶ And þerfore þer þoghtis ar mayd sweytt' in þere saruys,  
for on þer lufe þa þiuke, in scripture stodiynge & pinkynge & also  
wrytynge, & fro þe wonte voyce of louynge þa go nott', þat forsoyth  
12 saH be supposyd meruayH qwhen o mynde too þingis saH fulfyH  
And tane heed to in o tyme, þat' is þat' worschyps & lufys to  
Ihesu synganð it' offyr in mynde Ioyanð & als with þat' þat' in  
bokis is he vnderstand, & now þer oper hurtys. ¶ Bot þis grace  
16 generally & to aH is not' gifyn, bot' to a holy sawle holylyest taght,  
to qwhome þe excellence of lufe schynis, & songis of lufely louynge,  
criste enspiryng, comunly byrst' vp & now mayde als wer a pype  
of lyue, in syghte of god more gudely þen can be sayd, Ioyanð  
20 sowndis, þe qwhilk' þe mistery of lufe knawand & with greet' crye  
to his lufe ascendynge in wytt' in scharpyst', & wysse, & in felynge  
sutteH, not spred in þingis of þis warld' bot' in o god aH gedyrde &  
sette, þat in clennes of conscience, & schynyng of sawle, to hym it  
24 may saryff qwhome to lufe he has purposyd, & þe self to hym to  
gyff. þe clarer certan lufe of a lufar is, þe nerre to hym & more  
present' god is, ¶ And þerby clerelyar in god he ioyis & of þe sweit'  
gudenes þe more he felys, þat' to lufers is wont' þe self' to inscheeð,  
28 & with myrr' with-out' comparison in-to hartis of meyk to scryth.  
fforsoyth þis is pure lufe qwhen desyre of non oper þinge with it' is  
mengyd, nor to bewte of bodily creature he has non inclinacioñ, bot'  
rather, the scharpnes of his mynde clensyd, in o desyre of euer-  
32 lastyngnes Al-to-gydir he is stabylð & with frenes of spirytt' in-to  
heuyns bisily he behaldis als he þat' is rausichyd with bewte of any  
qwhom he may not' bot' lufe & behald. ¶ Bot rausichynge is als it'  
is schewyd, in-t[w]o wys is vnderstande: ¶ O maner forsop in qwhilk'  
36 sum man is rausichid oute of fleschly felynge, for þe tyme of hys  
rausichynge þatt' playnly he feyH not' in flesche, ne qwhatt' ner  
qwhat is done of his flesch, & 3it he is not' dede bot' qwhikk', for 3it'  
þe saule to þe body gifys lyfe—And on þis maner sayntis sum tyme  
40 ar rausichyd to þer profett' & oper mens lernyng', als paul, rausichyd

Joyful lovers  
censelessly  
haste to hea-  
venly abodes

This grace is  
not given to  
all, but taught  
to a holy soul,

that, knowing  
the mystery  
of love,  
[Fol.  
XXXVI. a.]  
ascends to  
his love with  
a loud cry.

The brighter  
is the lover's  
love, the  
nearer is God.

Pure love has  
not desire of  
anything else  
mingled with  
it.

Ravishing is  
the being  
taken out of  
fleshy feel-  
ing, though  
not dead.

Another way  
is the lifting  
of the mind  
to God in  
contempla-  
tion.

This is well  
called "ra-  
vishing," for  
it is against  
nature.

They are  
called "ra-  
vished in love  
whose desires  
are given  
solely to their  
Saviour."

[Fol.  
XXXVI. b.]

The ravished  
soul is tied to  
Christ with  
the band of  
love, that  
can't be  
loosed.

Ravishing is  
a foretaste of  
everlasting  
sweetness.

to þe þink heuyn; And on þis maner synners also in visyon sum-  
tyme ar rauyschyd, þat þai may se loys off sayntis & paynes of  
dampned for þer correccion, And oþer als we rede of many. ¶ Au-  
oþer maner of rauischynge þer is þat is lyfting of mynde in-to god 4  
be contemplacion; And þis maner of rauischynge is in aH þat ar  
parfyte lufars of god, & in none bot in þame þat lufys god. / &  
weH þis is cald a rauischynge als þe todyr, ffor with a violens it is  
doyne & als wer agayns kynde, & truly it is abowne kynde þat, of 8  
a fowle synnar, may be a child fulfylde with gostely loy in to god  
borne. þis maner of rauischynge is to be desiryd & to be lufyd.  
& truly criste ay had godis contemplacion, bott neuer drawn of  
bodely gouernance. Dyuers þefore it is be lufe in felynge of 12  
flesch to be tane, / & fro a bodily felynge to a syght loyfuH or  
dreedfuH to be tane. ¶ þat ravyschinge I hald best of lufe in  
qwhilk man may adyH moste mede. / Clerely to see heuynly  
þingis longis to rewarde, not to increse of meed. ¶ Rauischyd also 16  
in lufe þai ar calde þat to his saviour desyres holly & parfityly ar  
givyn & worþely to þe heght of contemplacione ascendys, with  
wysdom vnwroght þa ar lyghtynd, & heet of þat lyght vndescryuyd  
with qvos faynes þa ar rauischyd þa wer worpi to feyH. þis to a 20  
deuote saule truly happyns qwhen aH his þoghtis to godis lufe ar  
ordand & aH waueryngis of mynde gos in-to stabylnes, & now  
nowþer it wanyrs ne houys, bot with aH desyr in-to on broght, &  
sett with ful grete heet, desyrs to criste, to hym sprede & givyn als 24  
no-þinge is wer bot þis too, þat is to say, criste & þe lufand saule.  
¶ To hym þefore it is tyd with þe bande of lufe vnabyl to be  
lausyd; [&] fleynge be passynge of mynde a-bowne þe bowndis of  
þe body a meruelus moyster itt drawys fro heuyn, to qwhilk it suld 28  
neuer cume bot if it had bene rauischyd be godis gras fro inwarde  
affeccion in gostelye heght sett, in qwhilk, no meruale, helefuH  
giftys of grace it resauys. ¶ Qwhils it þefore aH onely godly  
þingis & heuynly, with free hartt, not dryvin agayn knawyngly, 32  
þinkis, / his mynde, also abowne aH bodily & visibil in-to heuynly  
chaungyd & takin, he seis. Nere it is with-outyn doute, þat in  
hym-self varilye he take & feyll þe heytt of lufe, & þen in-to  
gostely songe & swetnes þer-of he be multyn. þat truly of þis 36  
rauyschynge sal felow he þat is chosyn þerto; þerfor þis rauisch-  
ynge is grete & wondyrfuH. / It passis truly, as I suppos, aH dedis  
of þis lyfe, for it is trowde of euerlastynge swetnes a fortaste. / It  
passis also, gylles, aH oþer giftys þat in þis pilgrimage to sayntis 40

- god gifys to meyð. / In þis truly worþi þa ar a hyar place in  
 heuyn for hereby in þis lyfe more byrnyngly & restfully god þa ha  
 lufyd,<sup>1</sup> ¶ Als to hee reste it is desyrð to seke & hald, ffor in  
 4 mykyH bodily bisynes [or] in vnstedfastnes or waueryng<sup>t</sup> of mynde  
 nowdyr it is getyne nor haldyn. / þerfor qwher any to þis is lyft,  
 fuH of aH Ioy & vertew he lyfis, In sikyr swetnes he saH doo, &  
 aftyr þis lyfe emongis aungels cumpanys fuH worþi & nere god he  
 8 sal be. ¶ In þe meyn-tyme certayne he has swetnes, heet, &  
 gostely songe, of qwhilk<sup>t</sup> before I hafe oft touchyd, & be þis he  
 saryfys god, & hym lufand<sup>t</sup> with-oute partynge to hym draws. /  
 Bot sen þe body þat rotys greuys þe sawle, & þis warldly dwellynge  
 12 owr sensualyte many þinges þinkand<sup>t</sup> castis downe, þerfor not ay  
 with slyke besynes synges, nor with euyulyke gostely songe þe  
 sawl in aH tymes cryes. ¶ Sum-tyme certayn more he felys off  
 heet & swetnes & with difficultee he syngis, sum-tyme truly with  
 16 grete swetnes & besynes it is rauyschyd qwen heet is felyd þe lesse ;  
 Oft also in-to gostely songe with grete myrth he flees [&] passis &  
 also he knawes þe heet & swetnes of lufe with hym ar. ¶ Neuer-  
 þe-lesse heet is neuer with-oute swetnes, þof aH sum-tyme it be  
 20 with-uten gostly songe, þe qwhilk also bodilye songe lettys, &  
 noys of Iangilars makes to turne agayne in to þoȝt. In wildyrnes  
 more clerely þai meet, for þer spekys þe lufyd to þe hart of þe  
 lufar, als wer a schamefuH lufar, þat his lemman befor men halsys  
 24 not, nor frendely, bot comonly, & als a straungere he kyssis. ¶ A  
 deuoute saule sikyr fro wardly bisynes in mynde & body departyd,  
 only cristis plesaunce desirand<sup>t</sup> to vse, / onone cums hevyly ioy, &  
 it meruelusly myrthand<sup>t</sup>, melody to it spryngis qwhos tokyn it  
 28 takis, þat now forwarð wardly sownde gladly it suffyrs not. þis  
 is gostely musyk, þat is vnknawen tiH aH þat with wardly bisynes  
 lefuH or vnlefuH ar occupyde. No man þer is þat þis has knawen  
 bot he þat has stodyyd to god onely to take hede.
- When any  
 one is raised  
 above un-  
 steadfastness,  
 he lives in joy  
 and virtue.  
 He has the  
 sweetness of  
 ghostly song,  
 by which he  
 serves God.
- Sometimes  
 he feels more  
 sweetness.
- Off he passes  
 into spiritual  
 singing.  
 [Fol.  
 XXXVII. a.]
- In the wilder-  
 ness the be-  
 loved speaks  
 to the heart  
 of the lover.
- No man has  
 known spi-  
 ritual music  
 but one who  
 has studied  
 to heed God  
 only.
- 32 The desir of a lufar to god is schewyd, & þe cursyd  
 lufe of this warlde be many ensaumpyls ar  
 declaryð, & þat þe mynde of god inwardly lufars  
 byedis nott.

[Cap. VIII.]

<sup>1</sup> quemadmodum summa quies ad hoc requirendum et retinendum ex-  
 poscitur.

Sweet Jesus,  
I bind Thy  
love in me  
with a knot  
that can't be  
loosed.

I long to die  
for love.

My life fails  
in heaviness,  
and my years  
in wailing.

Great heat  
gives increase  
to sweet love.

The fulness of  
my happiness  
[Fol.  
XXXVII. b.]  
begins as I  
draw near to  
death.  
My habita-  
tion is or-  
dained for me  
where love  
cools not.

I faint for  
love, and  
spend all my  
time in holy  
sighing.

Woe to those  
whose years  
are passed  
without the  
fruit of  
charity.

O swete Ihesu, þi lufe in me I bynde with a knot vnabyH to be  
lowsyd, sekand þe tresure þat I desire, and longynge I fynde,  
for in the I cese not to thyrst. þerfor as wynde my sorow vanischys,  
for my meyd is gostely songe þat no man seys. In-to swete songe 4  
myn inward kynde is turnyð, & I for lufe longis to dye. ¶ Lyght  
gretnes of gyftis me delitis, & tarynge of lufe with Ioy me ponyschis,  
qwylys þa cum þat me takes, & takand refreschis. Bot þo þingis 8  
want þat to me longynge my lemman sukt schew, þa wond me þat  
I longe, & my longynge fully not zit þa heel, bott' raper eneres, for,  
lufe growng, longynge also eneresis. *Sic deficit in dolore vita mea,*  
*& anni in gemitibus*; þus failys my lyfe in heuynes, & my zeris in  
wamentyng, for fro my lufe I am put bak, [&] desyre of deede is 12  
with-drawn, & medeyne of wrechis tarys; & I in cryngis rys &  
sayes: *heu mihi, quia incolatus meus prolongatus est*: 'Allas, my  
labour is lenghtyd; luf it is þat me noys, lufe þat me likys. [It]  
me chastis, for soyne it is not gyfyn þat so mykil is lufyð; He 16  
gladdis, for with hope he refreschis & coumforth vntroweð in þis  
hetis he scheddis. ¶ Grete longynge sothely growes qwhen be ioy  
of lufe qwhen þe dyte of gostly songe<sup>1</sup> is in þe sawle, & grete heytt  
to sweite lufe gyfis increse, & now no þinge is so lefuH as to þinke 20  
dede lyfe. ¶ ffor þe flowre in qwhilk this þoght is norisshyd, it  
may not haue ende, bot Ioy þat bisily waxis grete in þe lufar, & þat  
is wondyr þoght, of deede & melody it makis aH one. ¶ Truly 24  
when I to dede drawe, fulnes of my blistnes in me begynnes, þat  
aH-myghty god qwhome I lufe to me saH gyff. / My seet sothely  
in place is ordand qwher lufe kelys not, nor vnto slawnes may not  
bowe. His lufe certayne my hart kyndyls for his fyre I may feyH,  
qwhar-by strenght of my sawle knawes no greyfe qwhils I am 28  
strenghtyð holly in solace of lufe. ¶ ffor lufe I faynt & in holy  
sighinge al my tyme I spende, & þat to me sal be no repreife b3-for  
godis aungel to qwhos felischyp byrnyngly I desyre, with qwhome  
also in strong hope I byid to be endyd. ¶ And loynge þat gladyns 32  
a longar now saH relees, & blistfuH syght with Ioy saH opynly  
schewe þat he desiryð & lufyd. ¶ Bot ay woo be to þame qwhos  
days ar slippyð & passyð in vanite, & þer zeris with haste ar pari-  
schyd with-outen fruytt of charite, þat longis in lufe vncleue And 36  
for fayrnes of rotyn flesch, þat is bot þe couerynge of fylth & cor-  
rupeion, with-outen swetnes to deed ar ledð; Apon qwhome also is  
fallyn þe fyre of wreth & couetys, & þe swne of light euerlastynge

<sup>1</sup> lufe crossed out before songe.



- þa ha not seyne. þis gos in-to exiH filowande þer vanite ar made  
 þame-selese vayne als þo wer þat ha lufyð. þerfore when þai saH  
 be demyd, þa saH criste scharp & intollerabyH to þer cyne for þam  
 4 þer hartis in þis lyfe felt hym neuer sweet. / þa truly here in þame-  
 self þat hym felys sweett, þer doutles welcheryd þa sal hym sec.  
 ¶ Slike truly to hym als we now ar, slike one he to vs þen saH  
 appere, / to a lufar certan lufly & desirefuH, & to þame þat lufyd  
 8 not hatefuH & crueH. & zitt þis chaunge of his party is nott, bott  
 of ours; he sothely ay is one vnchaungabyH, bot euery creature  
 slyke saH se hyme als he is worpi. God truly wyffully hym-selff  
 scheuys to ilk man als he wyH, & þerfore in one lityH part of tyme  
 12 & at ons to ryghtwys plesyng & to vnryghtwys wroth he saH  
 appere. / Lufe truly of resonabiH sawle so doys, be it goyð be it  
 yH, after it it sal be demyd / þat is no-þing<sup>1</sup> so spedefule to gett Ioy  
 euerlastyng<sup>2</sup> als is þe lufe of criste, nor no-þing sonar bryngis to  
 16 vttyr dampnacion als lufe of þe warld. / Luf þerfor euerlastyng  
 oure myndes myght enflawme, & cursyd lufe & hatful of fleschly  
 affeccion far be putt owte. ¶ Swetnes of heuenly lyffe vs moyste &  
 to vs be not lesuH bittyr swetnes of þis lyfe to lufe; ffor gaH of  
 20 dragons,<sup>1</sup> þat is to say, cursidyst wykkydnes, & bittyrnes of falshede  
 is wyen of synnars,<sup>2</sup> for þai it drynkand ar so maddyd þat þa see  
 nott to þam qwhat is to cum; and venum of neddyrs;<sup>3</sup> þat is  
 schrewdnes killand, to þam is dedely drynk, & vnabyt to be helyd,  
 24 for þer males is incorigibyH.
- ¶ þis warld truly has likyngis of wrechydnes, ryches of vanite,  
 wondyng flateryngis, dedely likeyngis, wode luste, made lufe, hate-  
 fuH dyrknes, mydday in þe begynyng & at þe ende nyght euer-  
 28 lastyng. If[t] has also salt vnsalt, sauyr vnsauyr, fowle bewte,  
 horribil frenschyp, chiryschyng nyght, bittyr hony & kyllande  
 fruyte. / It hase also a rose of stynke, Ioy of waymentyng, melody  
 off heuynes, louyng of despyte, truly drynke of deed, Aray of  
 32 abhominacion, þe ledar begiland & þe prince downe castand. It  
 has also þe geme of heuynes & scornfuH praysyng, of lillis blaknes,  
 songe of soro & foule bewte, / discordyng frenschyp & snaw blak-  
 nes, solas forsakyn, nedy kyngdome. It has a nyghtyngale mor  
 36 roryng þen a cowe, A swete voys with-outyn melody, a sheep cled  
 in foxis skyn, & a dowe wodar þen any wode best. / Flee we þerfor  
 bodily & warldly lufe, qwos bake has a pryke if aH þe face flatyr;

They who  
 feel Him  
 sweet in  
 themselves  
 here, shall  
 doubtless see  
 Him there.

God shows  
 Himself to  
 each man as  
 He will.

The power of  
 a soul's love  
 is,  
 if of Christ,  
 to gain joy  
 everlasting,  
 if of the  
 world, utter  
 damnation.

[Fol.  
 XXXVIII. a.]

This world  
 is full of  
 pleasures  
 that are de-  
 structive,—

joy of lamen-  
 tation,  
 melody of  
 heaviness.

A sweet voice  
 without  
 melody, a  
 sheep clad in  
 fox's skin,

<sup>1</sup> Or R. *ffel draconum*.

<sup>2</sup> Or R. *Vinum impiorum*.

<sup>3</sup> Or R. *Venenum aspidum*.

a bath burning with fire of hell.

To those who have their desires bent on love of this world's creatures, it is a great burden to think of God.

They have the palate of their hearts filled with the fever of wicked love.

[Fol. XXXVIII. b.]  
He that burns in perfect charity feels no sin.

qwos flowre is anoytt<sup>t</sup> with gaht, & þe pape of neddyrs, þof it be priuely, it<sup>t</sup> heris; qwos sauyr cuttis mans saule fro gode, & þe bath byrnys with fyre of heht; qwos gold in-to moht saht turne, & þe ensens fyre of byrnstone saht scheek. ¶ Here is lufe with-outen 4 meyknes, wodnes ful likyng, þe qwhilk þe saule to it bun suffyrs not to be loynyde to sayntis setys or in godis lufe haue likyng. / ¶ To þame sothely þat has þer desyre bowyd to lufe of þis worldly creaturis, hevy it<sup>t</sup> is, & to greet byrdyn of god to þinke, þof mynde 8 of hym be swettyst & to þinkars meruelusly it waxys sweytt. ¶ If þa begyn of hym to pinke, onone fro þer mynde he serithys & to þer olk thoythis þa turne in qwhilk<sup>t</sup> ful longe þa ha restyd. þai ar bun certan with þer iH custum, and to so seyke & vnclene myndis with 12 grete & longe vse of gostely þoht & castyng<sup>t</sup> a-way of fleschly ymaginacion Aungeht foyd saht not sauyr. ¶ þa haue certan þe palate of þe hart filyd with feuyr of wykkyd lufe, / qwarfor þai may not fele swetnes of heuenly Ioy. ¶ Als if it happyn into þer myndis gude 16 þoghtis to cum, þer byde þa not, bot soyne, þe tokyns of godis inspiracion put ow<sup>t</sup> be rotyng of yH, þa go fro yH to wars, & the more dampnably þa fale þat þa to þat gude þat þa wer with touchyd consentis not. ¶ So þa þat ar chosyn, þat growndly ar byrnyd with 20 lufe off gode / & to criste drawes with-owte partyng, if any tyme il þoghtis þer saule pluk<sup>t</sup> or do stres to entyr, onone to heuyn behald-and þa caste þame out & with heet of þere affeccion slokkyns, & no meruayle ffor with gude custume þam-self<sup>t</sup> þa rayse so þat non erthly 24 þinge nor odir of venemyd swetnes in qwhilk þa suld haue luste þa take. He sothely þat in parfyte charyte byrns, felys no synne, no wykkyd luste, bot rather in his god he Ioys, & nowdyr angyr ne vnclennes hyme heuys. 28

Of diuers ffrenschips of gude & ille & as it may be lawsyd; of scarisnes & of frenschip of men & wymm<sup>n</sup>, & of trew frenschip & how chosyn in itt in þis lyffe Ioys & of foly of sinne þat abstene to 32 mikylle, or ar nakyd, & of fleschly frenschip, & aray of men & wymm<sup>n</sup>. [Cap. IX.]

Friendship is the knitting of two wills, and should exist chiefly

**F**renschyp is knytyng of two wyllis to lyke þinges consentyng & to vnlyke dissentyng, and þis frenschyp may be betwyx 36 guyd & be-twix euyl, bot be dyuers desyrs. & moste þis agh<sup>t</sup> to be

- betwix god & mans saule, þe qwhilk his wyH to godis wyH is bun  
to conferme in aH þinge, so þat qwhat god wyH it wyH, & þat<sup>t</sup> god  
wyH not<sup>t</sup> nor it wyH. þus sothely be-twyx þam sal be ful frenschip.
- 4 In meunys desyrs qwer is tru frenschyp? god forbede þat bodily  
sondryans make partynge of sawlis, bot<sup>t</sup> rather þe knot vnouslyk<sup>t</sup> of  
drawyng frenschyp sal comfort<sup>t</sup> heuynes of bodily sondyrynge,  
þat þe freynd<sup>t</sup> with his freynd<sup>t</sup> saH þink he is, qwhils he seys sted-
- 8 faues of wills vnowsydk. It is certan trw frenschyp qwhen a freynd<sup>t</sup>  
behaus hym to his frende als to hym-self / qwhen he þinkis his  
freynd<sup>t</sup> hym-self in a-nodyr body, & his freynd<sup>t</sup> he lufis for hym-  
self, not for profett<sup>t</sup> þat he trowys of<sup>1</sup> hym to haue. ¶ Bot it is
- 12 askydk, if þe tone freend erre qwhedyr saH frenschyp sees? Sum  
says frenschyp is not parfytte bot if it be betwyx þame þat ar lyke  
in vertewe; / bot how was þat parfytte þat myzt<sup>t</sup> be brokyn? þe tone  
errand<sup>t</sup> now is it not parfytte, & so sothily it may go to nozt. þat<sup>t</sup> is
- 16 agayns resone qwhere a man is lufydk for hym-self, not for profett<sup>t</sup> or  
lykyng. ¶ In frendys sothely is it nozt necessary þe tone be  
chawngydk for chaungyng of þat toþer, bot frenschyp, sene it is  
vertew, impossibyH it is þat<sup>t</sup> it be voydyd in any man with-out<sup>t</sup> his
- 20 chaungyng<sup>t</sup>. / Qwharfore it<sup>t</sup> is not<sup>t</sup> brokyn for erre of þe tone,  
bot, ande it be trew frenschip, more bisy it saH be to caH hym  
agayn þat errydk. & þus frenschyp bus be callydk lufe, be qwhilk he  
wyH & gettis guyde to hys freynde als to hym-self, & for no erre
- 24 itt may be brokyn qwhylyst þa lyfe. ¶ ffrenschyp certan lyghtlye  
is lousydk qwhen in þe frendes ar not<sup>t</sup> fune qwharfor he sulk<sup>t</sup> be  
lufydk, þat is to say qwhene frenschyp is not profetabyH ne lykand<sup>t</sup>  
for qwhylyk freyndis now ar lufydk, & slike frenschyp is fenydk, for it
- 28 may not last bot qwhilste lust & profett<sup>t</sup> bydis. ¶ Bot þat be caus  
qwhar of<sup>2</sup> trew frenschyp in frendys is not dissoluydk qwhils þa  
lyfe, þerfor trewe frenschyp is not brokyn qwhils þa ar, bot, þe  
tone errand<sup>t</sup>, zit both may lyfe. & þerfore, þof on erre, zit<sup>t</sup> lastis
- 32 frenschyp, if it be trewe, for þame-self þa lufe after þam-self as þa  
ar gude, þat bus be vndirstandyd not of gudeness of maners bot of  
kynde. ¶ Kynde truly gars a man seyke hym a trew frende, for  
kynde desyrs kyndenes & fayth to kepe, & itt wyrkis no-þinge in
- 36 wayne; qwarfore þat frenschyp þat<sup>t</sup> is kyndely sal not<sup>t</sup> be lausydk,  
kynde lastyng<sup>t</sup>, bot<sup>t</sup> if it be in-to grete wronge of kynde þat<sup>t</sup> lufydk  
kynde gaynstand<sup>t</sup>, & þat may kynde o no wyse do, bot<sup>t</sup> if it be  
oppressydk with rotyn maners. ¶ ffrenschyp þerfore þat<sup>t</sup> anyþinge

between God  
and man's  
soul.

True friend-  
ship is when  
a man be-  
haves to his  
friend as to  
himself.

Some say  
friendship is  
perfect only  
when between  
equals in  
virtue.

Friendship,  
as a virtue,  
calls back  
the erring  
friend.

[Fol.  
XXXIX. a.]

Nature makes  
a man seek a  
true friend.

<sup>1</sup> In margin in another hand; altered from he      <sup>2</sup> fore struck out before of

Friendship  
is not cast out  
by poverty,  
fault or foul  
disease.

I do not know  
by what mis-  
chance a true  
friend is sel-  
dom found.  
Every man  
seeks his  
own; and no  
man has a  
friend who is  
as himself in  
another body.

[Fol.  
XXXIX. b.]

Women's  
reasoning is  
less quick  
than men's.  
They are be-  
guiled,

and look not  
to holiness.  
Love of man  
to woman  
was ordained  
of God,

kyndyls þat is not þe same þat is lufyð, slakis & is slokynde qwen  
þat þinge þat stirryð þe lufe is not hað, / as if maners or riches or  
fayrnes frenschyp be hað with yH maners, riches scriþinge, fayrnes  
wastyð, frenschyp Also vanyschys & of hym þat it had is sayde 4  
no-þinge vnhappyar þen to be happy. ¶ Bot ffrenschyp þat kynde  
wyrkis in frendys, with no pouert is cast owt, with non error done  
away, with none fowlnes of body is endyð qwhilst kynde lastys þat  
is cause of þis frenschip. Slike frenschyp is pure naturel, & þerfore 8  
meyð ne vnmeyd, bot if it oght freyt agayn godis commament, it is  
worþi. It has also a grete likyng with it knytt in qwhilk it adyls  
no meyde ne vnþanke. ¶ Tru frenschyp may not be with-out  
likyng be-twyx frendys & þaire desirefuH speych & comfortabyH 12  
chere. / And þis frenschip if it be enformyð with godis grace &  
aH-to-gidyr in god it be, & it to hym be gyfyn, & so þen holy fren-  
schyp it is calde & fuH meyd-fuH. ¶ I wote not soythelye be  
qwhat vnhap now is fallyn þat vnneyth or seklom is fun a trew 16  
freynde; ilkone his awen sekys & no man has a frende of qwhome  
he says he is my-self in a-nodyr body; þa bow to þer awen profett  
& likyngis, & gyl to fulfyH in þer frendys þa schame nott. þerof is  
demyd þat þa trew frendys ar not, bot fenyð, for þe men þai lufe 20  
nott bot owdyr þer gude þa couet or to fals flatering & fauyr þa  
tent. ¶ fforsoth be-twyx men & wymmen þof frenschyp be perlius,  
for fayr bewtee a freyH sawle lyghtly chirischis & temptacion seyn  
settis fleschly desyre on fyre & ofte<sup>1</sup> tymes syn it inbryngis of body 24  
& sawle, & so wymmens company to men is wont to happyn to  
destruccion of vertew: And zit þis frenschyp is not vnlefuH bot  
meydfuH, if it be had with goyde sawle, & for god if it be lufyð,  
not for swetnes of flesch. ¶ If wymmen truly þame-self saw despisyð 28  
of men, of god þa sulð pley n þat made þame slik of qwhome men  
sulð dysdene, & of heyH paraunter þa sulð mistrest; þame-self for-  
sakyn þa trow, if þa counseH of men or helpe take not. In þame  
certan resun is less qwhyk, & þerfore lyghtly þa ar begilyð & soyne 32  
ouyrcumne, & þerfore mykyH þame nedys counseH of gude men. /  
Of yl tru'y iH ar þa drawen, ffor mikyH redyar þa ar to lykyng of  
luste þen to clerenes of holynes. ¶ þer is also a kyndely lufe of  
man to woman þat no man wantys, nor zit þe holy, be kynde 36  
of god fyrst ordanð, be qwhilk to-gidyr beand & acordanð be  
kyndely stirryng felaly þa ar glad. þis lufe also has hys likyng,  
as in spech & honest touchyng & goydly dwellyng sam; be þe

<sup>1</sup> Altered from of; in margin in another hand.

- qwhilk<sup>1</sup> man gettis no meyd<sup>1</sup> bot if it be mellyd with charyte, nor  
 vnpankis he gettis bot if it be filyd with synne. ¶ If ih meuyng<sup>1</sup> Joined with  
charity it is  
meritorious;  
 ryse be qwhome he pinkis of lust & þa to it go, doutles gilti þa ar  
 4 of deed<sup>1</sup>, for agayne god þai synne. ¶ þa trespas fowH þerfore þat  
 say þat aH ovr dedys inwarde or vtward<sup>1</sup> ar meydfuH or vmedefuH,  
 for þa wald<sup>1</sup> put away, or at þe leste kyndely dedys & likyngis þa  
 stryfe in vs not to be, & so confusion too nobyH kynde to brynge  
 8 in þa ar not aschamyd. ¶ þat frenschyp certan & cumpany of but in cases  
it is wicked.  
 men & wymmen is vnlefuH & forbed in qwhilk þa in covetis acorde  
 fowH luste to fuffyH of þer desyre, euerlastyng potand behynde,  
 in temporall solas & bodily lufe þa seyke to florysch. ¶ þa also  
 12 greuously synnes, & most þat holy ordyr has takynn, & gos too  
 women as woars, sayand<sup>1</sup> for þer lufe þa longe & nehand sweltis in  
 greet desyre & stryfe of þoghtis, & so þame lyght & vnstabyH to  
 wrechydnes of þis lyfe & endles also þa leed. & þa saH not<sup>1</sup> be lef<sup>1</sup>  
 16 vnponyschyd<sup>1</sup>, for þer dampnaciō with þame þa bere, of qwhome Cursed are  
those who  
mislead wo-  
men in love.  
 be psalme is sayde: *Sepulcrum patens est guttur eorum*, &c., þat<sup>1</sup> is  
 to say: 'þer throytt is an opyn grave; with þer tungis falsly þa  
 wrought deme þam gude.' ¶ Gode certayne wyH þat<sup>1</sup> wymmen of  
 20 men be not despisyd nor be vayn flatteryng be begilyd<sup>1</sup>, bot in aH God would  
have women  
truly and  
charitably  
taught of  
men.  
 holynes þat<sup>1</sup> longis to body & sawle truly & charitefully þat þai be  
 taght. Bot seldum is he fun þat now so doys, bot rather þat is to  
 soro, Audyr for gyftys or þer bewte to get, þa study þame to informe.  
 24 Qwarefore oft-tyme it happyns þat þat if þa tech þame in o þinge, in  
 a-nodyr þa dystroy<sup>1</sup> þame, & þo þingis þat wymmen plesys to vse, þat  
 þa be nott<sup>1</sup> greuyd<sup>1</sup>, þa wil nott or þa dar nott forbeyd<sup>1</sup>, þof it be yH.  
 ¶ Trew frenschip certan is sadned of lufars & coumforth of myndis, [Fol. XL. a.]  
 28 releve of greif & out puttyng of warldly hevynes, reformation of  
 synnars, encrese of holynes, lessyning of sclaunder, multiplyng of  
 gude meyd<sup>1</sup>. Qwhils a freynde be his freynde be helefuH counseH A friend may  
be drawn by  
a friend to  
good,  
 is drawn fro yH & to do gude he is enflawmyd<sup>1</sup>, qwhen he seis in  
 32 his freynd<sup>1</sup> gras þat<sup>1</sup> he desires to hafe. Holy frenschyp, þerfor, is not  
 to be despisyd þat<sup>1</sup> has medeyn of aH wrechydnes. ¶ Of god truly  
 it is þatt, emonge wrechidnes of þis exile, with counseH & help of  
 frendys we be comforthed<sup>1</sup>, vnto we cum to hym qwher aH we sal be  
 36 taght of god & in setis endles seet, in hym þat we haue luffyd<sup>1</sup> & in  
 qwhome & be qwhom we had frendys, with[owt] end we saH be glack.  
 ¶ firo þis frenschyp I may no man except be he neuer so holy, bot  
 he it nedys, bot if þer be any slyke to qwome no man bot Aungellis No man can  
do without  
God's friend-  
ship.

Man rejoices  
in his friend's  
presence;

his soul is not  
comforted by  
things stink-  
ing, unclean  
and worldly.

The man that  
rejoices in  
God's works  
shall take  
comfort.

Man's body  
is for God,  
and must be  
kept for Him.

[Fol. XL. b.]

saryfs. *per* ar sum *pat* in *godis* lufe loys & with his swetnes so ar  
moystyð *pat* *þai* may say *Rewuit consolari anima mea*: ¶ My sauh  
gaynsays to be comforthid with wardly chere with qwhilk wardly  
lufars þame-self refreschis. ¶ *Neuer*-þe-les it beheuys *pat* aftyr 4  
kynde & grace in þis pingis *pat* to þe body is nedefuð, & in me & in  
men, *þat* *þa* be delityð. ¶ Qwho ettis or drynkis or takis recreacion  
of hate or colð with-uten likynge? ¶ Qwho has a freynde & in  
hys presens spech & with hym dwellynge & part takynge of hys 8  
gude is not glad? sikyrly none bot wode & *þa* *þat* wantys reson, for  
in þis & oðyr lyke is mans lyfe comforthyð, þof it be þe holyest &  
in god *þat* qwhikestly loys. ¶ It is not þerfore of slyke comfort  
to be vnderstandyð 'My saule gaynsays to be comforthyð,' bot of 12  
stynkand & vnclene & vulefuð comforti of wardly pinges; And  
afterwarde he sayde 'Lorde, in þi wark þou hast gladynd me & in  
þe wark of þi handis I sal be ioifyuð.'<sup>1</sup> ¶ Qwho denyis *þat* he sað  
take comforti *þat* says hym-self to be myrthyð in *godis* warkis? 16  
Bot þe vnwyse man sal not knaw þis nor a foyð vnderstande. Sum  
truly has þe lufe of god, bot not after conyng, þe qwhilk qwhils *þa*  
study to put by superfluite, *þa* ar also vnwisely Also *þa* ar brokis of  
*þer* necessaris to cut away supposand *þat* *þa* gode may nott plees, 20  
þamself bot if *þa* castis be to mikyl abstinens & vnmesurde nakyd-  
nes. ¶ And þof aß palenes of face be þe bewte of solitary man,  
*neuer*-þe-les *þer* seruys is not ryght ordand, for if *þa* be bydyn *þer*  
bodis to chastis & to brynge itt in-to þe seruys of þe spirytt, 3it awe 24  
*þa* not *þer* bodys to slaa, bot kepe þam to *godis* worschyp to tyme  
he sondyr þe saule fro þe body *þat* he has ioynyð. ¶ Slike þerfore  
to men ar scharp & in þam-self bittyr, And kepyng of frenschyp *þa*  
knaw not nor þe way þerof *þa* keep. ¶ Lufe forsoth of kynsmen, 28  
if it be vn-manerð, fleshly affeccione it is calð, & it is to be brokyn,  
if it be vn-manerð, fleshly affeccione it is calð, & it is to be brokyn,  
& lettis not fro *godis* lufe; And if it be manerð, kyndely it is calde,  
& lettis not fro *godis* seruys, for kynde in *þat* it is wyrkis not agayns  
þe maker þerof. ¶ Aftyrwarð worpily wyymmen of our tyme ar 32  
repreuabyð *þat* nw array to hede & body in so maruelus vanite has  
fun & broght vp *þat* to behaldars bothe drede & wondyr *þat* put.  
¶ Not onely agayns þe sentens of þe aostyð in golde & dressynge of  
here to pryde & wantonhede *þa* go sarifanð, bot also agayns mans 36  
honeste & kynde be god ordand brode horns & in gretnes horriblyð

<sup>1</sup> R.: Delectasti me domine in factura tua & in operibus manuum tuarum exultabo.

<sup>2</sup> R. vir insipiens non cognosceat & stultus non intelliget hoc.

of here wroyght *þat* grw not *þer*, on *þer* hedis *þa* sett, of qwhome  
 sum *þer* fowles to hyde or *þer* bewte *þa* study to increse with paynt-  
 ynge of begillynge avotre *þer* faces *þa* color & qwhittyn. ¶ Clethyng  
 4 also newly korvin both men & wymmen ful fondly vsis, not seand  
 kynde qwhat besemys, bot qwhat newe nysek of tithandis & vayne  
 nwelte *þe* feynd stirande he may vp brynge. ¶ If any of slyke  
 pingis zee ful seldum wald snyb, to scorne he is laghyd, & mor *þa*  
 8 charge a fonde tayH *þen* *þer* amendys. / Pass *þa* *þerfore*, takyn be *þa*  
 & also snaryd, *þis* ladys & wymmen *þat* ar cakt worpi, *þat* desyrs  
 for a tyme to be fayre & euerlastyngly to be fowle; for after *þis* ioy  
 heH payn *þa* saH feyH *þat* not criste in *þis* lyffe bot foulest vanite of  
 12 *þis* world has lufyd, þame-self crownand with rose or *þa* welkyd,  
 bot let vs passe.

Women now-  
 a-days wear  
 large masses  
 of false hair,  
 and paint,

seeking only  
 for novelty  
 and dress;

but hell-pain  
 shall come  
 upon them.

¶ *þat* with ilk tyme & deyde godis lufe is to be  
 mengyd *þat* failys not for wel ne wo. And of *þe*  
 16 worthynes *þerof* & of teris turnyd to songe.

[Cap. X.]

Luf of *þe* godhede man *þat* it parfityly þirllis & with fyre of *þe*  
 holy gost truly enflaumys, with meruellus gladnes his saule to  
 20 it takis & fro mynde<sup>1</sup> of a lufar it byndis *þat* to vayn itt may not  
 turne & to his lufe bisily he goys. We may forsoyth, if we be trw  
 luffars of our lorde Ihesu criste, qwhen we walk upon hym þinke  
 & songe of his lufe hald qwhils we in felyschyp sytt, & at *þe* burde  
 24 his mynde we may haue & also in tasyngne of meet & drynke;  
 ¶ Att euery morseH of meet & draght of drynke god we awe to  
 loyf, / And in tyme of our meet takynge & space be-twix morsels  
 to zeild hym loueyngis with honily swetnes and cry of meteH &  
 28 with desire in meet qwhiel to zerne. ¶ And if we be in labur of  
 handys, qwhat lettys vs our hartis to hevyns to lyft & þoght of  
 endles lufe with-oute cessaynge to hald? ¶ And so in aH tyme of  
 our lyfe qwhik & noght slawe no-pinge bot sleep our hartis fro hym  
 32 saH putt. ¶ O, qwhat ioy & gladnes to *þe* lufar scrithis!! O how  
 happy & truly desyrefuH swetnes his saule fulfillys! ¶ Luf certan  
 is lyfe abydinge with-owt end qwher it is seet, qwhen *þe* lufe after  
 lufely desyre in hevyns rotyd prosperite ne aduersite may chaunge,  
 36 als wysist men has writtyn. ¶ *þen* no meruayH *þe* nyght to day

We can think  
 of God in our  
 walks,

as we eat and  
 drink,

and as we do  
 our work.

Nothing but  
 sleep shall  
 take our  
 hearts away  
 from Him.

[Fol. XLI. a.]  
 No wonder  
 night shall  
 be turned to  
 day!

<sup>1</sup> & ab amoris tanti memoria nec ad momentum vagare permittit, ligat mentem amantis ut ad sana.

**This love is  
true love, not  
feigned,  
giving angels'  
song to Jesus.**

Thou shalt  
not be over-  
come by  
beauty, that  
thou be not  
defiled.

I am compelled to say something that hearers and readers may follow. All worldly love is but sorrow and wretchedness.

I may not  
love a crea-  
ture, but only  
my Creator.

He is worthiest to be loved, containing all things in Himself.

he saß turne, Dyſkynes to lyght, heynes to melody, noy to solas &  
 labyr to sweet rest. / ¶ Þis lufe truly is not of ymaginacion or fenyd,  
 bot trw<sup>l</sup> & parfytte & to criste with-outt partynge gywyn, aungel  
 songe with melody to Ihesu zeelandk. ¶ And forsothe if þou lufe 4  
 in þis maner as I haue sayk, with þe best & worpiest in þe kyng-  
 dome of god to þat qwhikly syght þou salt be nere fuß glorius.  
 ¶ Emang<sup>t</sup> aß in pugnacione of fendys movyng þat risys of fleschly  
 freuschyp, couetynge of worldly þingis in heet of lufe & vertew of 8  
 prayer weß þou salt ouereum. Also þou salt ouereum lykyng of  
 fayrnes, schewyng þat for aß þinge þat may be þoght, þou wold<sup>t</sup>  
 not ons be filyd. With þat also þou salt be filyd with gostly fode,  
 & þe delis of endles lufe þou salt knaw in sykynes; & als wer in 12  
 verray connyng þat þou þe lufar art of þe kyng euerlastyng.  
 ¶ Neuer-þe-les to no man þis happyns bot if owder god to hym say  
 it or þat he in hym-self a grete part of meyk to kum feyl bydyng.  
 ¶ Bot of þame qwarto speke I with odyr þe qwhilk þof aß þa be 16  
 chosyn, þis holy letwary zitt tastyd not? Sum-tyme of my-self I  
 meruayle þat I haue spokyn of þe excellens of lufars of god als qwo  
 say qwho-euer wyß to it myght eum, & zit it is not of ylk rynnar  
 ne willar, bot of criste lufand, lyftand & takand. ¶ Þe smalnes 20  
 certan of my mynde can-not opyn itt þat as a blabyrar I am besy  
 to schew, zitt I am compellyd sumqwhat to say, þof aß it be vn-  
 abyß to be spokyn, þat herars or redars may stody to folo itt; fynd-  
 and þat aß lufe of fayrest & luflyest worldly þinge in comparison to 24  
 godis lufe is sorow & wrechydenes. ¶ Þefore behald to þour vnder-  
 standyng & knaw weß our lorde his lufar makes meruelus & raysis  
 in heght, & with vn-worthi lust of vayn hope it suffrys hym not be  
 castin, bot in hym-self swettyst to lufe stabilly kepys. ¶ Luf truly 28  
 is continual þoght with grete desyre of fayre gode & luffy; for if þe  
 þinge I lufe be fayr & not gude, vnworþily I schew my-self to lufe  
 itt, if it be gude, to be lufid it is. ¶ Lufe truly of creature, þof it  
 be gude & fayre, to me is forbek, þat to þe weß of gudenens & fayrnes 32  
 aß my lufe I suk offyr & keyp, þat he be my lufe þat is my god &  
 my Ihesus. ¶ He onely of hym-self has fayrnes & gudenens & þe  
 self fayrhede & gudenens he is. / Odyr þinge qwhat-euer it be, fayr  
 ne gude it is bot of hym, & þe nar to hym þe fayrar & þe bettir þa 36  
 ar. ¶ Worþiliest þefore he is lufyd þat aß þinge in hym-self con-  
 tenys þat worþi es to be lufyd & of a lufar to be soght, qwharfore  
 of his party no þinge withaldis bot þat he moste byrnyngly myght



- be lufyd. / Truly oght ellis if I lufe, my consciens me bitys þat I lufe not ryght. I drede þat at I lufe, luf not me agayn, & 3it I adred for drede iH lufars departis & aH þer vanites wastis.
- 4 ¶ Oftmys also odyr noys happyns þat gaynes & swetnes of lufars sturbyls; bot' he truly þat lufys god *with* aH his hart' þe clerar is in his conscience, / þe more byrnyng he knawes hym-self in luf' of god. þerfore his luffiest lufe he knaws fro qwhos swetnes dede 8 departis not', bot' þen parfityly his lufe fyndis qwen he fro þis warld passis to hym sikyrlyest' he is Ionyd þat' fro hym neuer after he sall be putt', bot' in halsyngis miriest besily he rynne & hym þat he has lufyd & couetyd opynly seande *with*-out' ende sal be glorifyed.
- 12 ¶ þis lufe to fyre vnslokynð I lykyn; the whilk' no power of ennmys may cast downen, no softnes of flattery may ouyrcum. ¶ þis lufe clensis vs fro owr synnes, & in vnmesurde heet' of obstakyls byrnys þat suld let' to lufe, & in þe hattyst flawmys of godis lufe 16 makes vs clerar þen golde & þe swn bryghter. / þis lufe bryngis vs gostly medeyn, / & I hope no þinge emonge aH oþer þat may be nowmbyrde of clarkis þat' may vs socur so mikyH & clens & fro aH dreggis of wykydnes vs clere als feruent lufe of þe godhede & con- 20 tynuaH þoght of owr makar. Teris fro defaultis ar wont' to wasch vs & heynes of hart putis by dampnacione, bot' byrnyng lufe aH odyr passys, More þen can be þoght, & makis mans sawle schyne moste excellently. þerfore before aH þinge þat we may do, þe hart' 24 of þe kynge euerlastyng it gettis & in IoyfuH songe is worpi to be seyn. / I say not, gretynge is vnprofetabyH, ne soro of hart vncumly or not to be lufyd in þis exiH, / bot' I meruayH þat any so hy<sup>1</sup> rauyschyd in songe of lufe þat in his deuocion or prayinge or 28 meditacion may not grete, bot' rather I say þat prayer & meditacion of slyke a lufar in-to songe is turnyd in-to melody of heuenly swetnes multyn, þat rather he gyfis aungeH sownde þen mans, in qwhilk' honyly heet Anoy[n]t not to heuy bot' to Ioy he is takyn 32 &, teris as wer wyp away, in þe spryngis of endles & tru Ioy is myrthyd. ¶ Owr doctors say: parfyte aw to greit, & þe more parfite more plenteus of tenys þai suld be, for wrechidnes of þis lyfe & for þe delay of heuenly lyfe: to me certan a wondyrfuH 36 longynge in godis lufe was nere, & noy of bodily gretyngis for þe gretenes of inward swetnes has cessyd. He certan *with* endles lufe þat is not byrnyd, *with* teris nedis to be purgyd. ¶ To hym in lufe euerlastyng þat' longis, lufe is enoght to chastys, þer is no

If I love  
ought else  
[Fol. XLII. b.]  
my consci-  
ence stings.

The more  
love for God,  
the clearer  
conscience.

His love is  
a fire un-  
quenched.

It cleanses us  
from sin,

and brings us  
ghostly  
medicine.

Tears wash  
from faults,  
heaviness of  
heart puts  
aside damna-  
tion, but love  
is more  
powerful  
still.

The more  
perfect, the  
fuller of tears.

He that is  
not burnt  
with endless  
love needs be  
purged with  
tears.

<sup>1</sup> hy above the line in another hand.

Love's wound  
is the great-  
est.

Love makes  
men pale.

[Fol.  
XLII. a.]

Love binds  
together God  
and man.

wounde<sup>1</sup> grettar ne sweeter þen of lufe. Forsotlie<sup>2</sup> slykone if he  
wark<sup>t</sup> wepe, he is not suffyr<sup>t</sup>, most in preuay deuocion, in þat þe  
holy goste hym vp raisynge þe mynde is vp takyn, & with aungels  
swetnes luffly louyngis & his poghtis to god he syngis. þe seet of 4  
lufe is lyft on heght<sup>t</sup>, for in-to heuyns it rynnys, & in erth also me  
pinke itt<sup>t</sup> soteH & crafty þat men sumtyme luffly broyn it makes &  
payH, qwhome it makes to weH þat afterward<sup>t</sup> þa may wax greyne, /  
to fayH þat þa be stronge. þerfore to rest of endles loy he drawes 8  
nar, & dredeles hym-self mengis with syngars to his makar; for þe  
more byrnyngly he lufys þe swettar he syngis & more delicius he  
felis þat he strongely desirde. / & if þe way seyme scharp & longe  
to þame þat lufis not, lufe neuer-þe-lesse, god & man cuppyls & 12  
with schort<sup>t</sup> labore fulfyllis þe abidars.

That parfite lufe to god byndis with-oute lowsynge &  
makis man myndy of his god, bot lufe of þe  
warlde fallis to noght, And of the kynde of trew 16  
lufe stabille ay lastynge sweit soft & profetabyll,  
& of fals lufe, venemus, fowle, & vnclene.

[Cap. XI.]

We should  
give our  
hearts com-  
pletely to the  
love of God.

We should  
seek unity  
with God.

Our love is  
fiercer than a  
burning coal.

Who could  
bear this, if  
it should last  
the same for  
ever?

þis warl<sup>t</sup> is parfite if we owr myndes fro lufe of creaturis pythely 20  
depart<sup>t</sup> & to onely god þame truly with-owte departynge loyn.  
¶ And in þis wark<sup>t</sup> more parfyte we be þe better we ar. þis deyde  
is abowen aH odyr, for aH þat we do to þis ende is refer<sup>t</sup> þat we to  
god parfytely be knyttyd in onned. ¶ And fro þis onned many 24  
þingis draws, þat<sup>t</sup> is likynge bewte of þis warl<sup>t</sup>, vanite of men &  
wymmen, Riches & worschyp, louynge & fauyr of pepuH. þerfore  
þis wark to fulfyll our-self vs must vse, aH þinge putbak & forgetin  
þat vs myght<sup>t</sup> lett. ¶ Lufe certan to the qwhilk<sup>t</sup> we ascend<sup>t</sup> in þis 28  
wark<sup>t</sup> is qwykkar þen a byrnyng coyH & þe effect<sup>t</sup> in vs sal do, for  
both byrnyng & schynnyng owr sawlis it saH make. þis is lufe  
þat of a creature may not be begylid nor in heuyn scornyd ne put  
fro meyd. / Flawm of þis fyr qwho myght<sup>t</sup> longe soffyr, [if] it in o 32  
maner suld ay last<sup>t</sup>? bot oft-tymes it is tempyr<sup>t</sup>; þat it wast<sup>t</sup> not<sup>t</sup>  
kynde be þe body þat rotys & greuys þe sawle, for þe rotyng<sup>t</sup> flesch  
suffrys not owr mynde in god bisily to be borne. ¶ Heet certan of

<sup>1</sup> This seems to be altered by the writer from *woynde* to *wounde*.

<sup>2</sup> to chastis struck out before forsothe.

- verray deuocion is be tymes as be sleep and mys-vse of body or  
 labyr, & ȝit þe byrnyng is not slekyd, bot it is not felt as it was  
 be-fore. To vs truly it cumys agayn qwhils we turn not to god, &  
 4 makis vs mend of seyknys of mynde, & swetnes it gyffis; þe body  
 also fro many seyknys it delyuys, qwhils it kepis vs in temperans  
 & sobyrnes, Owr saulis it raysis to hevyngly desyres, þat we in lawe  
 pingis haue no delite. ¶ þis is þe lufe þat criste rauyschis in-to our  
 8 hertis & makis owr myndes sweet, þat with-in to songe of louyng  
 we byrst vp, & als wer chauntand, we syng. I hope to þis be no  
 lykyng lyke, for with clene swetnes it moystis & holy likyng it  
 gladys. þe sawle þat it takis with blyst fyre is purgyd, & in it  
 12 bidys no rust ne fylþ, bot aȝ-to-gidyr with heuenly [ioy] is þirlyd, so  
 þat owr inward kynde in-to godly Ioy & songe of lufe it semys  
 turnyð. ¶ þus forsoth euer-lastyng lufe gladis & plenteuus lykyng  
 inschedis, so þat þe frendys þerof ar not compellyd [to] Any desire  
 16 of warldy creature to bowe, bot frely into louyng & luf of Ihesu  
 criste þa may melt. ¶ Lern þefore to lufe þi makar, if þou desyre  
 to lyfe qwhen þou hens passys; do so þat þou lufe god, aftyr þi  
 deede if þou wylt lyfe; All þi mynde to hym gyfe þat fro temporall  
 20 & endles sorowis may kepe it. ¶ Be-war þi hart fro hym be not  
 sondyrð þof þou in aduersite or wrechidnes be sett, for so þou salt  
 be worpi with Ioy to haue hym [&] hym to lufe withoutyn eynd,  
 ¶ In þat certan a trew lufar þi-self þou scheuys, þe mynde of god  
 24 if þou suffyr not slyp, prosperite or grefe qwhedyr so cum. ¶ O  
 gude Ihesu þat gaf me lyfe, me in-to þi lufe desirand leed, Al myn  
 entent take to [þe], þat þou be aȝ my desire nor be-ȝonde þe no-  
 þinge my hart sal desyre. ¶ Soro certan & aȝ heuynys fro me suld  
 28 pas, & to me cum þat I desire, if my saule had hard or takyn þe  
 songe of þi praysynge. ¶ þi lufe euer in vs myght byde, qwher-of  
 we may it feyH. / þefore my mynde to þi power take & make itt  
 stabyH, þat with vayn & vnprofetabil fantesis it vanisch nott nor  
 32 with errors be scornyd, nor be it bowyd to erthly felicite or lufe or  
 louyng, bot my mynde so in þe sattyld so in þi lufe byrne þat, with  
 no chauns sodan ne auysyd it be kelyd. ¶ Any creature of þis  
 warld certan if I luf, þat to my list in aȝ kynde suld pleis, & I my  
 36 Ioy & ende of my solace in it I sett, qwhen it to me suld cum I  
 myȝt weH dreed for byrnyng & bittyr partyng, / for aȝ felicite  
 þat I haue in slike lufe in þe ende is bot greteyng & soro qwhen it  
 drawes nere þat payn moste bittirly þe saul suld ponsch. ¶ Aȝ  
 40 likyng also þat men in þis exile has behaldyn, to hay is likynde

It frees our  
bodies from  
sickness,

and raises  
our souls to  
heavenly  
desires.

Everlasting  
love gladdens.

Learn then  
to love thy  
Maker if thou  
wilt live after  
death.

[Fol.  
XLII. b.]

O good Jesus,  
who gave me  
life,

let my heart  
desire no-  
thing beyond  
Thee.

Jesus, fix my  
heart on  
Thee.

If I set my  
love and joy  
in any creature  
of this  
world the  
parting  
would be  
bitter.

The nature  
of true love

is that it  
changes not.

The comfort  
of loving song  
shall not fail  
in the hour of  
dying.

The presence  
of my love  
brings glad-  
ness and a  
feeling of  
safety.

[Fol.  
XLIII. a.]  
Love as I  
have ex-  
pounded,  
with angels  
take thy  
place.

Love does  
not burden,  
the bearer.

It is spiritual  
wine, making  
the chosen  
bold.

þat now florischys & waxis greyne bot sodanly it vanyschis as it had  
not bene. ¶ So no meruayle þe ioy of þis warlde semys to þame  
þat right behaldis, & solas of synly bonde ilk' odyr filoyng in on  
astate neuer abydes, bot passis, to it cum to noght'. In labyr neuer- 4  
þe-les & greyfe aH standis, & no man may þat eschew. ¶ þe  
kynde certane of trew lufe & not fenye is þis þat it' stand ay  
stabyH & with no new þing' chaunge. ¶ þe lyfe þefore þat' lufe  
myght fynde & truly know it' in mynde, fro soro it sal be turnyð 8  
to ioy vnspekyn & in seruys of melody it is conuersant. Songe  
certan it sal lufe, & in Ihesu synganð, to a byrd it sal be likkynd to  
þe deed' synganð. ¶ & in þe diynge paraunter solace of charitefuH  
songe sal not wante, if it' happyne hym to dy & not swyftly to his 12  
lufe go. Aftyr his passage, forsoth, meruelusly he sal be lyft' in-to  
lovyng of his makar, & more þen may be trowed' synganð with  
likyng saH flaw & in-to seraphins cryng soyne saH rise, so þat in  
louyng he saH gyf lizt & bisily byrn endlesly. þer saH be hals- 16  
yng of lufe, & swetnes of lufars in hart sal be coupyld, Ioynng of  
frendis sal stande euer; ¶ þe swete mouth sal gyf likyng kissyng  
& þer lufe sal neuer sees. ¶ Presens of my lufe to me gettis gladnes  
vn-mesurde & sikyrnes, & of heuynes with hym I haue no mynde; 20  
aH aduersite vanyschis & aH oper desyres aperis not, bot þa ar  
stillyd & disparischyd, & he allone me holly refreschys & inlappis  
þat my mynde allone byrnyngly has desiryd. ¶ Truly if þou cristie  
lufe with aH þi wil & aH fylth of wyckednes þou hatis & þi hart' 24  
þou gifis to hym it boght, þer he þi lorde be begrace, not þe feynd  
be syn; // Als þi saule cristie truly has soght' & vnferde & in sekyng  
wolde not' cees to tyme þou fonde hym, so to endles Ioy þou salt' be  
led & in a bliste seet to god be nere. þefore I counseH þe to lufe 28  
as I haue expound': with aungels take þi place. ¶ þis ioy &  
worschip be-war þou seH not' for fowl vanite of fleschly luste;  
behalð wysely þat lufe of creatures exclude þe not fro lufe of god.  
¶ In erthe hate þou no wrechidnes, bot þat may þi pure lufe cast 32  
ouer & sturbyH; / for þarfitte lufe is stronge as deek, harde as heH is  
tru lufe. Lufe forsoth is a lyght' byrdyn, þe berar not' chargeand'  
bot lightynand'; þe qwhilk zong' with alð makis glad; in þe qwhilk'  
Ioys scumfeturs of feyndis þer pray takyn; in qwyk feghtars ar 36  
defendyð agayns þe flesch and þe warlð. Luf is gostly wyne,  
myndis of chosyn moystand', & makes þame bolde & manly, þat  
þe venemus likyng of þe warlð þa ha forgetyn nor þerof has  
no care bot rather grete scorne. ¶ Of holy lufe no lufar þefore 40

may lose, bot nedis wyn mykiß, if he kepe it truly in hart. ¶ Lufe  
 with-oute payn bidys in þe saule of a lufar, as lufars has scheweð,  
 for lufe makis parfyte & payne destroys. / Parfyte makand and  
 4 destroyand ar contrary; þefore þe hart parfutely lufand felis no  
 payne ne heuynes, nor is not sory ne sturbyld. / þus sothely standis  
 not to-gider parfite lufe & wrechid heuynes. ¶ Est-sones þat þat  
 is doyne gladly is not doyne paynfully. A lufar sothely wilfully &  
 8 gladly wyrkys; þefore in his wark he has no wrechidnes, bot he is  
 happy, not strenyð, not heuy, bot glad & miry hym-self ay schew-  
 and. ¶ Lufe þefore is þe swetest þinge & profetabilest þat euer  
 resonaby creature toke. / Luf to god is most accept & moste lik-  
 12 ynge; it byndis not onely mynde with bandis of wisdom & swetnes  
 & to god loynys, bot also flesch & bloyd it strenys, þat man slip  
 not in-to bigilynge swetnes & in-to dyuers desiris of errors. ¶ In  
 þis lufe he suld wax myghty, strong & our lyfe stande. ¶ A better  
 16 dwellyng place ne swettar neuer I fand, for me & my lufly it has  
 made on & on of too. ¶ 3it wardly lufe sal growe & perysch als  
 flour of feyld in somyr, & more sal not be þe loyand bot as it wer  
 o day, / so sikyrly sal it schort qwhy last, & after þat in soro end,  
 20 & so doutles it saß be bitter in fonde lufars. ¶ þer pride & play  
 in fals bewte in-to fylth sal be custyn, qwen þai in-to tormentis ar  
 downcast, þat with þame sal endles be, not saß itt passe, as dyd þer  
 fals felicite & loy þai had in schynynge bewte, voyde hafe þa gone  
 24 & swyftly vanyschyd aß þai in-loyd. ¶ God truly gyfis fayrnes  
 to men & wymmen, not þat þai to-gider in lufe suld byrn, þer  
 makar despisand, as aß nerehand now doys, bot þat þai godis giftis  
 knawand in al þer hart hym þa suld glorify & lufe vncessyngly, &  
 28 to þat heuenly bewte to qwhome aß wardly bewte in comparisone  
 is noght, bisily þa suld desire. If in þe seruandis of þis warld  
 schew lufly forme, / qwhat sal be þe bewte of godis childyr in  
 hevyn seett? Lufe we þefore byrnyngly, for if we lufe, in heuenly  
 32 myrth to criste we saß synge with melody qwhos luf aß þinge  
 ouercums. Lyf we þerfor in luf & also dye.

A lover ever  
shows him-  
self happy.

But worldly  
love shall  
perish as a  
summer  
flower.

Beauty was  
given to men  
and women  
solely for  
God's glory.

[Fol.  
XLIII. b.]

Of þe felicite & swetnes of godis lufe & of þe night-  
 ingale songe & prayar for perseuerans of trew  
 36 gostely sange þat warldly lufars has not.

[Cap. XII.]

I know no  
sweeter pleas-  
ure than to  
sing to Thee,  
Jesus.

Christ hasted  
to the Cross  
to win us.

O Jesus, of  
Thy mercy  
make my  
life virtuous.

None can be  
more desirous  
than I of the  
delicious joy  
of Thy love.

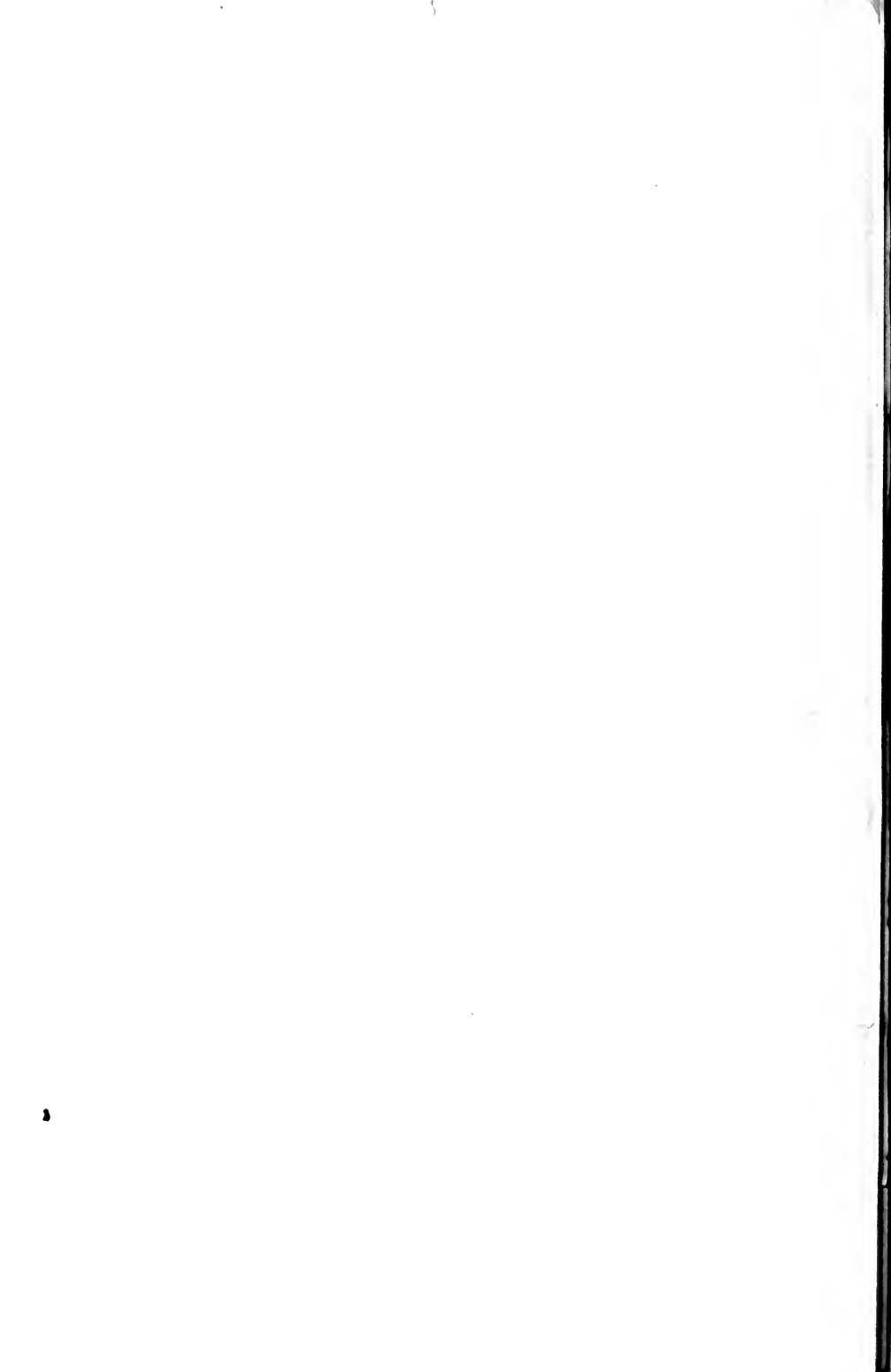
The nightin-  
gale sings all  
night to  
please its  
love, but how  
much more  
should I sing  
to please  
Thee, Jesus.

**S**wettar lust I know not þen in my hart to þe, Ihesu, to syng,  
qwhome I lufe, songe of þi loyfynge. A bettyr felicitye I know  
not & more plenteus þen in mynde to feyH sweit heytt of lufe, [&]  
of aH þingis I hald it best Ihesu in hart to seet & no oþer þinge  
desire. He truly has gude begynnynge of lufe þat has lufely teris  
with swete longynge & desyre of þingis euerlastynge. ¶ Criste  
truly as wer in our lufe longis, qwhils he vs to gett with so greet  
heet to þe cros hyde; bot weil it is sayd in play: 'luf gos before  
& ledis þe dawns.' þat crist put þus lawe not was bot lufe. Cum  
my saviour, my saul to comfort; in þi lufe make me stabyl, þat I  
neuer cese þe to lufe. Soro do þou away qwen I saH passe, for slike  
a synnar þer is non þat may not Ioy if he to þe þerfitely be turnyð.  
¶ O swettyst Ihesu, of þi mercy hæue mynde þat my life may be  
lyght, with vertw fulfyld, my stronge enmy þat I ouercum gyf me  
heyl, on þis wise I pray þe þat I be not lost with þe chylde of  
dampnacōn. ¶ Sen my saule truly with holy lufe was ensensyd,  
in longynge I am set of seyng þi maieste. / þerfore þe berar of  
pouerte made, erthly dignite I despyse & of no worschyp I care, my  
ioy truly is frenschyp. Qwhen I began to lufe, þi luf my hart toke  
& suffyrd me no-þinge desire bot lufe; & þen þou, god, in swete  
lyght my sawle mayd byrne, þerfore in þe & be þe I may dy &  
heuynes none feyH. DelectabyH heet also is in lufynge hart, þat  
has deuoryd heuy greyf in fyre of byrnyng lufe, here-of is gifyn  
swetnes, musyk goand principally betwix, þe saule softynand þer  
þou, my god & my comfort, þi tempyH has ordand. ¶ þat Ioy  
certan is fuH delicius to qwhilk I 3erne, & no man more couetus in  
slike desyre may be. Qwarfore my lufly saule in-to þe kynge of hee  
empyre als wer þe spouse arayand þus says: ¶ Lufe haldis my hart  
with bandis vnlosyd & in slike gouernance it settis & so gretely  
byndis with meruelus maistry þat to dy rather þen lyfe itt plesys to  
pinkt. þis flour certan may not end, so is my freynd byrmand in  
lufe & his ioy deede syngis & melody. ¶ In the begynnynge truly  
of my conuersion & syngulere purpoys I þoght I wald be lyke þe  
lityH byrde þat for lufe of þe lemman longis, bot in longynge it is  
gladynð qwhen he cumys þat it lufis, Also it longis, bot in swetnes  
& heet.<sup>1</sup> It is sayð þe nyghtgale to songe & melody aH nyght is  
gyfyn, þat sche may pleis hym to qwhome sche is Ioynnyð. ¶ How  
mykiH more with grettyst swetnes to criste, my Ihesu, I sulð syng,  
þat is spouse of my saule, be aH þis present lyfe þat is nyght in

<sup>1</sup> & letando canit, canendo & languet sed in dulcedine & ardore.

noȝt sett. / 2. In lykeſyſdeſſe. Wharefor  
pame ſelf be ſadys as we ſit peneſ  
pai trage. And for onely chaſtite the  
Whyl pai bere w<sup>t</sup> oute all ſapures pai  
weue pai pas all of bot Wiſſyſh p<sup>r</sup>  
pai ſuppoſe. / 2. all in wayn. Wher come  
tye pe vote of ſpumeſ is noȝt aſaſh  
oſte. / 2. And treuſly as it is wryten no  
punge is Ware pen mone. to luſe ffor  
Whyle pe luſe of tempoꝛall punge pe  
hart of any man occupes. no deu  
opon playnely ſoffers hyu haue luſe  
treuſly of god. / 2. of p<sup>r</sup>o Warld. neu<sup>r</sup> in  
one ſaule may be to grow. bot Whos  
luſe is ſteengar. pe toȝ oute putte. p<sup>r</sup>  
appuſly p<sup>r</sup>o may be knaſen. Who is  
p<sup>r</sup>o Warldys luſar. and who is god.  
criste ſelſeber. Certainly alſo criſte luſar  
behaȝys pain ſelf agaynſe pe Warld  
2 pe fleſh. So luſſar agaynſe pe Warld  
behaȝys pame ſelf. agaynſe god 2 p<sup>r</sup>  
aſen ſaule. / pai p<sup>r</sup>o treuſly pat ey  
choſyn eue 2 oꝛpkeſ. bot eu to god  
w<sup>t</sup> all p<sup>r</sup>o mynde pai take entent. in all  
ey pungeſ not luſt bot neſe only pai  
ſebe. of ewygh pungeſ p<sup>r</sup>o ſpeke w<sup>t</sup> angwys  
2 noȝt bot paſſyngly noȝt in pame ma  
laus no taryng. / 2. pen in mynde p<sup>r</sup>o w<sup>t</sup>  
god pai ar. And pe remenand of tyme  
pai ſelde to god. ſupo noȝt ſtandys  
in pſilnes. noȝt to playe no wondꝛoſ  
ey mynge. p<sup>r</sup>o is p<sup>r</sup>o tokyu of reprobys  
bot rather honeſtly pame ſelf behaue  
punge. p<sup>r</sup>o to god longe. alſo p<sup>r</sup>o to ſpeke  
2 do. or p<sup>r</sup>o. pai uth noȝt. / 2. p<sup>r</sup>o  
treuſly all way agaynſe god w<sup>t</sup> lly beha  
ys pame ſelf. god. Werde treuſly pai  
here w<sup>t</sup> haſtneſ. pai pray w<sup>t</sup> outen  
aſſayon. of god pai p<sup>r</sup>o w<sup>t</sup> outen  
ſwetneſ. pe hꝛeſ pai eue 2 ſpelle p<sup>r</sup>

Walſe. pai knoſe p<sup>r</sup>o beſteſ 2 p<sup>r</sup>o ſyng  
zeldys. bot playnely bot ſeys. ffor Whyl  
pai cum to pe egeu of men. no p<sup>r</sup>o to  
to pe cyro of god treuſly Wher pai l boȝ  
ar in pe hꝛeſ. In mynde dyſtract. pai ar  
to Warldy guſe. p<sup>r</sup>o Whyl pai haue 2 do  
deſyre to haue. Whare fore pame hart ſe  
god is far. / pai eu 2 oꝛpkeſ not to pame  
neſe bot to pame luſt. for bot in hꝛeſe  
foſe ſpunde pai ſaue. / 2. ſwetneſ. / 2. thar  
giſ more ou brede to pe poze. clethunge  
pauſtyre to pe cold. bot Whyle pame alſy  
is ſone in deſely ſpume or for dayngſay  
2 ſelſely of pungeſ vntreuſly gettyn  
no miuap. if pai p<sup>r</sup>o noȝt one gayn  
hꝛe. bot vnto vengeance p<sup>r</sup>o oſte  
Juge. / 2. Wharefore alſo choſyn Whyle  
pai to pe Warld. or pe fleſh take hee  
to god all way p<sup>r</sup>o mynde haue beſily  
So repereys Whyle pai ſeme to god 2  
ſupo beſy to pe Warld. / 2. to po pungeſ  
p<sup>r</sup>o to pe Warld. / 2. fleſh p<sup>r</sup>o i beſynes  
of heet gretely ar caught. / 2. And alſo  
choſyn god noȝt diſpleſe. Wher pai p<sup>r</sup>  
neſe relebe. So repereys. god noȝt p<sup>r</sup>o  
in gude deſys pai ar ſene doo. ffor p<sup>r</sup>  
guide deſys full ſett w<sup>t</sup> many w<sup>t</sup> deſ  
ar mengys. / 2. The ſende alſo has many  
pe Whyl we twowe be gude. he has for  
ſoth alſy giſſare. Chaſt 2 meke. p<sup>r</sup>o is  
to oȝ ſymare callaſh pame ſelf. w<sup>t</sup>  
haper cle. / 2. penance p<sup>r</sup>o p<sup>r</sup>o. / 2. And  
Wenunge treuſly of helle. is hys oſt tyme  
deſely wounde. / 2. ſende alſo haue  
not ſett haſty to wꝛeſ. / 2. beſy to wꝛeſ  
bot ſoutles all pame hyu wantes  
in chaſite p<sup>r</sup>o ar warmed. And to all  
vante ſlaue all way ar gret. / 2. And  
ſoſely eue. alſo deſe on alſo beſe  
ſome w<sup>t</sup> full gret ſelſure. / 2. And







& as we of a pypp' hote deuocion sal  
 gif souge & aungels melosy my sal  
 to pe hyst sal & seke wt m'f'eth d'essys  
 . And of pe mouth off'ys in p'auwe  
 of gey loysunge so pat my saule all  
 way be gedy to luse & uen sayll wth  
 heynnes or slawth few pe desyre it tok  
 holnes pathely of mynde. resynnes of  
 wyll heet of weay desyre & t'uenynge  
 to ges be contynuaunce of posht p'ar  
 in holy saules suffyres paine not deshy  
 to synne. And if pa be fecylines or is  
 nozane synne onone wt p'p'ely p'ar  
 ar eayssd to ten penauce noz longe  
 in synne pa sal byde pos. it was litye  
 pat pa dw to. Venpal fozforth p'ar  
 do in syre of luse pa wast. o lea pat  
 any wt slake negligeris be cast down  
 pat pa weyn it be no synne t' p'ar  
 tressas & charite is not posht to putt  
 a way all pe payn weyn or els pa ha  
 no tribulacou. q'wher wt p' synne sub  
 be purgys. In compunge cetera of luf  
 pe lufar hart is byp'ns. hattar pe fye  
 is p'is m'uellus heet. pe q'whill p' n'ys  
 swetelyste gladyne & few pe heet off  
 synnes tempis & p'hadore. **G**ude  
 ihu gyt me orgonly & hauculy souge  
 of aungels p' in p' j myght be caust  
 hys & p' worship besily souge. p' pou  
 gaf to me not b'auaput & ducompunge  
 nob gif agayn to me capte & asbyng  
 eque me in myrth of p' heuenuh luse  
 p' j fuyr be fume in my last end. & wt  
 wofull souge in to my saule lighte  
 schew me swete churichunge in p' g  
 gude. Wyll p' my defautis here be  
 pompsthy & cleysd in p' wyso p' p'  
 has b'auaden in p' myc agayns hy  
 deapunge to pe not as pou chiepsthyo  
 in p' wreth floushtare of p' warld

to q'whome tempall p'sp'te pou gyt  
 & eusles payn b'ep'p. Warldly lufar  
 sothely. Wordis or d'itio of we souge  
 may b'auap. foz pe wordis p'ar ead  
 bot not & toyn & swetes of souge  
 p'ar may not lece. O gude ihu my  
 hart pou has bin t' posht of p' name  
 & now. can not bot synge it p' fere  
 haue myc on me malans p'sp'te p'  
 p' has ordans. **T**en & besy lufar  
 is causthyd in to gofely souge of m  
 ynde. p' it is impossibyll any slake so  
 etunes of pe sepuse to be. or slake here  
 of any ceaturis. ne slake souge of n'ar  
 wytt t' p'whill if j abys. j sal be safe

**E**nly it behoues p' finale  
 synnes we be not glas to  
 so p' will geete synnes p  
 fitely estid. he tenly p' b'auapught  
 & wilfully fallis in to pe lest vnanu  
 hys to greet oft tymes sal fall. **G**ut  
 longt tenly to luse to desyre it to geete  
 wrechidnes eay to fall pen ons syn  
 & so punge it is nedesult. litynge ez  
 ather strenght or saynes to sepe bot  
 q'orne it is. to hym p' in pe some of  
 pe bynge enlastynge sal be made knyt  
 wt p'sp'te beate of menibys & clere  
 nes of coloz. q'wher nowder sal be to  
 myphl ne to lityll t' p' heuenuh halt  
 q'wher he sal sarpe to pe he emproue  
 t' warld of warld. Amen

Explicit lib de Incendio & linguo Ric  
 Hampole heremite t'nsat t' Angliam  
 itanay. S'ne margarete hestynston redup  
 p' f'oz Ric. t'ysyn sac' thes bacha' t'ue  
 p'roce l'p'ualis q'ris car' t' f'amo em  
 of. car' p'roce t' f'epo t'nsat t'nsat p' m'ar  
 Ep' g' t' ny nonas July p' d'm f'rom Ric  
 m'yn t'nsat & cetera.

- regarde of clerenes to cum, to longe, longyngly in lufe dee, deyngly  
 I sal wax stronge & in heet I sal be norischyd, & ioy I sal & ioy-  
 and likynges of lufe synge *with* myrth, & as wer of a pype hote [Fol. XLIV. a.]  
 4 deuocion sal gif songe & aungelis melody my sa[u]l to þe hiest sal  
 zelde *with*-inforth dressyd, And of þe mouth offyrð in the awtyr of  
 god's loifynge, so þat my saule aH-way be gredy to lufe & neuer  
 fayH with heuynes or slawth fro þe desyre it tok. Holnes sothely  
 8 of mynde, redynes of wyH, heet of verray desire, & turnynge to god  
 be contynuance of þoght, þat ar in holy saules, suffrys þame not  
 dedly to synne, And if þa be freynes or ignorans synne, onone True lovers,  
who sin in  
ignorance,  
are quickly  
raised to  
penitence.  
 12 sal byde, þof it wor likyng þat þa drw to. / Venyal forsoith þat þa  
 do, in fyre of lufe þa waste, o les þat any *with* slike negligens be  
 cast down þat þai weyn it be no synne in þat þai trespas, & charite is  
 not Inogh to putt away aH þe payn worþi or els þa ha no tribulacion  
 16 qwher-*with* þer synne suld be purgyd. In comyng certan of luf þe  
 lufar hart' is byrnyd; hattar þen fire is þis meruellus heet, þe qwhilk'  
 þe mynd swetelyest gladyns & fro þe heet off synnes temperis &  
 schadois. ¶ Gude ihesu, gyf me orgonly & heuenly songe of  
 20 aungels, þat in þat I myght be rauischyd & þi worschip besily  
 synge; þat þou gaf to me not knawynt & vnconyng, now gif agayn  
 to me experte & askyng. Chiris me in myrth of þi heuenly lufe, Cherish me  
in the joy of  
Thy heavenly  
love.  
 24 saule lighte, schew me swete chirischinge in þi gude wyH, þat my  
 defaultis here be ponyschyd & clensyd in þat wys þat þou has  
 knawen in þi mercy agayns hym drawynge to þe, not as þou  
 chiryschis in þi wreth, florischaris of þis warld, to qwhome temporatH  
 28 prosperite þou gyfs & endles payns kepys. Warldly lufars sothely  
 wordis or ditis of owr songe may know,<sup>1</sup> for þe wordis þai rede, bot My heart  
Thou hast  
bound in the  
thought of  
Thy name.  
 not & toyne & swetnes of songe þai may not lere. O gude ihesu,  
 my hart þou has bun in þoght of þi name, & now I can not bot  
 32 synge it; þefore haue mercy on me, makand þarfytte þat þou has  
 ordand. ¶ Þi tru & besy lufar is rauischid in-to gostly songe of  
 mynde, þat it is impossiblyH any slike swetnes of þe feynde to be,  
 or slyke hete of any creature, ne slike songe of mans wytt, in qwhilk  
 36 if I abyde I sal be safe.

Truly it behoues þat smale synnes we be not glad to do þat wiH  
 grete synnes þarfityly eschw. He truly þat knawyngly &  
 wilfully fallis in-to þe lest, vnauisyd to gretter oft-tymes sal faH.

<sup>1</sup> non autem cantica nostrorum carminum.

¶ Itt longis truly to lufe to desyre in-to grete wrechidnes raper to  
 fah þen ons syn. No-þinge it is nedefuH, likynge, ryches, strenght  
 or fayrnes to seykt, bot scorne it is to hym þat in þe dome of þe  
 kyng euerlastynge sal be made knijt with parfite bewte of membyrs 4  
 & clerenes of colour; qwher nowder sal be to mykyl ne to lityH in  
 þe heuenly haH qwher he sal saryf to þe emprowr in warld of warldis,  
 Amen.

End of Ham-  
 pole's *Incen-  
 dium Amoris*,  
 englished for  
 Margaret  
 Heslyngton,  
 by Rich.  
 Misyn, Ba.  
 Theol. Prior  
 of Lincoln,  
 and Carme-  
 lite, A.D. 1435,  
 and written  
 by him.

*Explicit liber de Incendio Amoris, Ricardi Hampole heremite, trans- 8*  
*latus in Anglicum instancijs domine Margarete Heslyngton,*  
*recluse, per fratrem Ricardum Misyn, sacre theologie bacha-*  
*laureum, tunc Priorem Lyncolniensem, ordinis carmelitarum,*  
*Anno domini M<sup>o</sup>.CCCCxxv<sup>o</sup>. in festo translacionis sancti 12*  
*Martini Episcopi, quod est iij nonas Iulij, per dictum fratrem*  
*Ricardum Misyn scriptum & correctum.*

## II. The Mending of Life, or The Rule of Living.

ENGLISHED FROM HAMPOLE'S "DE EMENDACIONE VITAE"

By RICHARD MISYN IN 1434.

[*MS. in Univ. Coll., Oxford.*]

**Þ**is boke is of mendynge of lyfe, or ellis of þe rew<sup>[Fol. XLV. a.]</sup>  
of lyfyng, destinct in-to xij chapters: The fyrst,  
of conuersyon or holy turnynge. þe secunde, of  
þe despisyng of þis warlde. þe þirde, of pouerte.  
þe fowrte, of þe settinge of mans lyfe. þe fyft,  
of tribulacioun. þe sext, of paciens. þe sevynt,  
of prayer. þe aght, of meditacioun. þe ix, of  
redynge. þe x of clerenes of mynde. þe xj, of  
þe lufe of god. þe xij, of god's contemplacioun.  
Of þis, als god wil graunt, we salle pursw.

first, of conuersion. [Cap. I.]

**T**ary þou not to oure lorde to be turnyd, ne put' it' not' fro day  
to day: for oft-tymes cruelte of deed' rauschis wrechis, &  
þame þat' irkis now to be turnyd, bittyrnes of payns sodanly de-  
vouris. ¶ Of vs may not' be nowmbyrd, how many wardly, wykkyd  
presumpsyone has begilyd. / ¶ Grete synne truly it is, in god's  
mercy to trest, and fro syn not' sees, trowyng' god's mercy be so  
mikyH, þat to synnars, rightwes payn he wiH not' gyff. ¶ 'Wirk'  
þe þerfore qwhils it' is day: þe nyght' truly cumys in qwhilk' no  
man may wyrk'. Lyght' or day, þis lyfe he cals, in qwhilk' we aw  
neuer of gude wirkyng cees, knawand þat' deed to vs is sykyr, þe  
owre of deed truly vnsikyry. þe nyght', deed' he cals, in þe qwhilk'  
membyrs ar bun, wittis ar put' by, And any helefuH þingis now may

Delay not in  
turning to  
God.

Death is cer-  
tain, its hour  
uncertain.

we not wryk; bot after owr warkis, Ioy or turmentry we sal resayfe.

Our life is but  
as a point.

¶ In a poynt we lyfe, 3a les þen a poynt, for [if] aH our lyfe to lyfe  
euerlastyng we wald likkyn, nozt it is. ¶ þerfore oure lyfe how  
waste we in lufe of vanite not with-oute greuous dampnaeyone, & aH 4  
day neeligent, with-out forþinkyng, ydiH we stand! ¶ Lorde,  
þerfore turne vs & we saH be turnyd; heyl vs & we saH be helyd.

Many are not  
healed, but  
rot and fester.

¶ Many truly ar not helyd, bot rotis & þer wondys festyr, for to-  
day to god turnyd to-morne fro hym, [þai ar turnand], to-day doand 8  
penance, to-morne, to þer iH turnand. [Of slike it is seid]: we  
haue curyd babilon & it is not helyd, for to criste it is not truly  
turnyd. ¶ Qwhat is turnyng to god bot fro þe warkl turnyng, &

Turning to  
God is turn-  
ing from the  
world, sin,  
the devil, and  
the flesh.

fro synne, fro þe feynde & fro þe flesch? ¶ Qwhat is turnyng fro 12  
god bot turnyng fro guyde vnchawngabyH to guyde chawngabyH,  
to likyng bewte of creature, to þe feyndis warkis, to lust of þe  
flesche & þe warkl? not with goyng of feytt to goyd we ar  
turnyd, bot with chawngis of our desyrs & maners. ¶ Turnyng 16

[Fol.  
XLV. b.]

also to goyd is doyne, þe scharpnes of owr myndys qwhils we in-to  
hym drees, his counsayH & his commamentys euermore we pinkis  
þat of vs þa be fulfilyd, & qwher-euer we be, sytt we stand we,  
dreyd of god fro our hartis passis nott. ¶ Of dreyd I speyk nott 20  
þat has payn, bot of þat þat is in charite, with qwhilk we gif  
reuerence to þe presence of so grete a maieste, & all-way we dreyd in  
any lityH þinge þat we offend not. þus sothely disposyd, fro þe  
warkl to god truly [we] ar turnyd [& fro þe world turned]. ¶ ffo 24

It is a putting  
back of all  
lusts and  
bitterness of  
this world.

þe warkl to be turned is not ellis bot aH lustis to put bak, &  
bitternes of þis warkl, for god gladly suffyr, aH idyH occupacions to  
forgett & worldly crandis, in so mikyH þat owr saule holy to god  
turnyd, to aH þingis in þe world to be lofyd or soyght pithily it 28  
dyis. ¶ To heuenly desyres þerfore gyvyn ha gode euermore before  
þer eyne as hym vnwerily euer þai suld behalde, als beris witnes þe  
holy prophet wher he sayd: *Prouidebam dominum in conspectu*

Except our  
inward eyes  
be unwearily  
raised to  
Christ we can  
not escape the  
snares of  
temptation.

*meo semper*, þat is to say: 'In my syght euermore owr lorde I before 32  
sawe,' not onely þe space of a nowre, as do þai þat aH erthely  
fayre or luffly be-fore þe eyne of þer harttis settis, þe qwhilk þa  
behold, In whilk þame likis & to rest be lufe desyris. And eft þe  
prophet says: *Oculi mei semper ad dominum, quoniam ipse euell-* 36  
*et de laqueo pedes meos,* / þat is: 'Myn eyn euermore ar to owr  
lorde, for he fro þe snare my feyt saH delyner.' // Be þis is schewyd  
þat bot if owr inward eyn to erist vnwerily be raisyd, þe snaris of  
temptacione we may not scape. And þat owre eyn of hart be not 40

- fixyd in god, ar many lettyngis, of whilk put we sum. ¶ Abundance of Riches, flatteryng of wymmen, flaynes or<sup>1</sup> bewte of zouth: þis is þe threfold rope þat vnnethis may be brokyn, & 3it it bus be  
4 brokynne & despisyd, þat criste may be louyd. He truly þat desires criste truly to luffe, not onely *with-oute* heuynes bot *with* a loy He who would love Christ truly casts aside all hindrances.  
vn-mesurde he kestis bak aH þinge þat hym may lett, ¶ And in þis case nowdyr fader ne modyr ne hym-self he sparis, no mans chere  
8 he takis, violence he doys to aH his lettars, & aH ostakyls he byrstis to-gidyr; qwhat-ener he may do, hym þink it lityH god for to lufe. / ffor vices he flees als man braynles, & to wardly solace he lokis nott, bot certanly in god holy dressyd nerhand his sensualite he has  
12 forgettyn. // ¶ AH inward he is geddyrd, aH in criste he is lyfte; so þat qwhen men se he als semys heuy, wondirfully he is glad. Bot many per ar þat say to god þai wiH turn, bot 3itt<sup>2</sup> þai say þai Many who would turn to God make excuses.  
may not, for by þis occupacions or odyr þai ar haldyn bak; qwhos  
16 cold mynd heviyngly we represe. ffor *with-owten* doute, and þai wer tochyd *with* þe lest spark of cristis lufe, onone *with* aH besynes þai suld seyq qwhilkis way to godis seruis þai myght cum, and in sekyng þai suld not sees to þa had fun. ¶ Excusacioñ oft-tymes [Fol. XLVI. a.]  
20 þa feyn, qwhilk rather accusis þame more. / Riches forsoith many *with-drawes*, flatteryng of wymen begyls, & þa þat long ha doyne weH, sum-tyme be þaim in þe warste dyke ar drownyd. For fayrnes Many are held back by riches and flattery of women.  
soyne is lufyd, & qwhen it felis þe self lofyd, lightly it is chirischyd,  
24 and chosyn is kest down, & wars he is made after turnyng or *conuersion* þen he was before. þen his name is blekyd, and he þat before was worþi, of aH men now is despisyd & of aH hatyd. Once worthy, now despised.  
¶ Truly a man I saw of qwhome þai sayd þat fyftene zere his body  
28 [he] chastisyd *with meruelus* scharpnes and afterward skirithyn into synne *with* his seruandis wyfe for hir to his deed myght not be partyd. In his diyng truly þai sayd, prestis þat to hyme come he waryd & sacramentis refusyd to resayffe. Newly turnyd þerfore The converted should avoid every occasion of sinning.  
32 aw forto fle occasyon of synnyng, worde, deyð & sight to iH stirryng *with* wyHe a-woyd. þe more vnlawfuH a þing is, þe more it is to be forsakyn. þe feynde also strongly vp-braidys agayns þame qwhilk he seis fro hym turnyd & to god turnyd, & cassis not  
36 fleschly & wardly desyr to kyndyH. ¶ Lustis before doyne to mynde he bryngis desolacioñ of þe contrit,<sup>2</sup> & vnprofetabyH desires

<sup>1</sup> or altered from off by the writer.

<sup>2</sup> et innumerabilia fantasmata cogitacionum vanarum & affectionum inutilium.

The penitent  
must act  
manfully, and  
take armour  
against the  
devil.

pame-self<sup>1</sup> menys þat before wer slokynð. ¶ Emonge þis þe penitent manly hym-self bus vse & gostely armore take, þe denyH & aH his suggestions gaynstand & fleshly desires sleek<sup>1</sup> & euer desire to godis lufe; þe warldis despisyng<sup>1</sup> fro hym go not, of þe qwhilk<sup>1</sup> now we 4 saH speyk.

### Of þe warldis despisyng. [Cap. II.]

Take heed to  
despise the  
world.

Þis warlde to despyse is aH temporaH þingis & passand, with-  
outen þer lufe þis lyffe to passe. / In þis no-þinge bot<sup>1</sup> god to 8  
seyk<sup>1</sup>, of aH vaynglory & solas not to charge, vnnethis þi nescessariz  
takand, & if þai sum tyme wante gudely bere it. þis is despisyng  
of þis warld. Haue þis in mynde if þou wylt not be slayn. þus þe  
warld is despisyd & not lufd. Að sothely þat we lufe we worschyp; 12  
fowle it is also dyrt to worschyp, And þat is erthly þinge to lufe. /  
þerfore þis riche chynchis in fowlest filthis & styne byndis þam-  
self þraH, & Ioys to be cald lordis of men, [þof þai be þrall to  
viciis]. If a man be lorde of men, not of kynde þat is bot of 16

Put away  
thy wicked  
will, be free  
from sin, a  
servant of  
righteous-  
ness.

fortune; þat man to visse is sogett, is off frawd wiH. Put away  
þerfore þi wickyd wiH, & fro þe fend þou saH be fre & fro syn  
made þe seruandis of rightwisnes, þat techis þe erthly þingis not  
lufe. ¶ Couetys of the warld & godis lufe truly ar contrary and in 20

[Fol.  
XLVI. b.]  
Here all  
things are  
deceiving and  
transient.

one saule to-gidyr restys not; þe place is so straytte þe tone fallis  
oute. ¶ þe more sothely þou kestis oute couetis, godis lufe more  
þou tastis. þe more couetys, þe lesse charite. ¶ O wrechyd sawle,  
qwhat sekys þou in þis warld qwhere þou seys aH þingis deseuaþH 24  
& passand? þai soznest begylis þe þat moste flatys þe. Qwhy  
bisys þou for dedely þingis? qwhy ʒernis þou with grete desire  
þingis þat saH perys? Seys þou not sonnar thai perys þen þai ar  
gettyn? ¶ Bot I wote qwhere þou dweH, qwher satanas seet is, 28  
þat þi eyn has blyndyd & be his falsed þe scorned, so þat þou sulde  
desire fleand þingis & lufe hatefuH þingis and despyse abidyng  
þingis & to vanischynge þingis drawes. & so þow settis pi-self on  
a fawte grounde & qwhen þou wenys to stand in fyre þou fallis. 32

Dwellers in  
plenty here  
are beguiled  
by riches, &c.

¶ Dwellars in temporaH plente, be fyve þinges þat þa lufe ar  
begilyd: be riches, be dignite, be wyH, be power, & be worschyp. /  
þies byndis þame in synnes, in defautys strenys; with þis lustis þa  
ar ouercomen & neuyr ar lowsyd bot be deed—bot þer lowsynge is

<sup>1</sup> Some words have been written here in a later hand above the line, for insertion, but have been erased.



- to late, qwhen *per* is no more but endeles payne. þis lettis þame  
 þe warlð to despise, fro godis lufe, fro knowlegis of þame-self, & fro  
 þe desire of þe heuenly kyngedome. ¶ No man may be sauýd, þe  
 4 warlð *with* aH þat<sup>1</sup> is þerin bot<sup>1</sup> if he cees to lufe. ¶ Sees *perfore*  
 qwhils heet is in þe body & 3it faire age of 3outhel abidy. Qwhat  
 þinges saH lyke hyme þat hym-self disposys criste to lufe? 3outhel  
 he saH despise, his strenght to god he saH keep, riches he countis  
 8 for noght<sup>1</sup>; þat fayrnes of þis vanite is gras desayuabyH he saH take  
 heed. / Qwarto saH I rynne be on & on? AH þingis *parfitely* he  
 saH despise þat in þis warlð as schadow passys. ¶ O fleschly  
 lufar, in þe flesch what fyndis þou qwhar-for in it þou so delytis? No man can be saved except he cease to love the world. He must despise youth, riches, &c. What is there in flesh worth loving?  
 12 ¶ þe forme or schappe þe plesys, or has þou now þi Ioy in a skynne,  
 qwhat is hyd vndyr þe skynne qwhy takes þou not heyð? Or  
 knows þou not þat fleschly fayrnes<sup>1</sup> is coueryng<sup>1</sup> of fylth, and  
 dreggis of corrupcion, & oft cause of dampnacion? ¶ Enogh *per-*  
 16 fore be it to þe aH *oper* despisyd god to lufe, god to love, *with* god  
 to be, In god to Ioy, fro hym not to part, bot to hym *with* desyre  
 vnslokynd to drawe. ¶ To despise þe warlð þe selfe compellis, þat  
 is so fuH of wrechidnes, In qwhilk<sup>1</sup> is males abydand, persecucion  
 20 destruand, bolnand wreth & fretynge luste, fals blamyng of synnes,  
 bitternes of sclaunder; qwher aH þinges ar *confuse with*-owtyn ordyr,  
 qwher nowþer rightwisnes is lovyð ne trewth apreuyð, qwher  
 faythefulnes is vnfaithfuH, & frenschip crueH, þat standis in *pros-*  
 24 *perite* & failis in aduersite. ¶ Odyr þingis 3it þer ar þat vs suH  
 mene to þe warlðis despisyng<sup>1</sup>: chawngyng of tyme, schortnes of  
 þis lyfe, sikyr deed, vnsikyr chawnee of deed, stablilnes of euer-  
 lastyngnes, vanite of þingis present, trewth of Ioy to cum. Cchese  
 28 what þou wyH; þe warlð if þou lufe, *with* it þou saH perysch; If  
 þou luf criste, *with* hym þou sal rene. Is not fleschly beauty but a covering of filth and corruption? Choose what you will—the world and death, or Christ and glory.

### Of pouerte. [Cap. III.]

- If þou wilt be *parfite*, go seH aH þat þou has & gif it to pore, &  
 32 cum & fylo [me], crist. In forsakyng of warldly þinges & in  
 filoyng of cristly þinges he schewis *per* is perfeccion. / Forsoythe  
 aH felois not criste þat þer gudys has forsakyn, for many ar wars  
 after forsakyng of þars þen þa before wer. þen certan þa sarif to  
 36 bakbityng, & gude fame of þer neghburs þa drede not to with-  
 draw; In envy þen þa bolne, In males þa gnayste, þam self þa seet  
 they become malicious,

<sup>1</sup> The writer was going to put *fareness*, but altered it.

[Fol. XLVII. a.]  
 Sell what thou hast, give to the poor, and follow Me.

All do not follow Christ,

but should  
be lowly,  
charitable,

temperate.

Blessed are  
the poor in  
spirit.

Steadfastness  
is, by the  
grace of God,

a change of  
soul, not of  
clothes.

'Learn of me,  
for I am meek  
and lowly.'

Poverty alone  
is but wret-  
chedness, but  
to be praised  
as an instru-  
ment of  
virtue.  
[Fol.  
XLVII. b.]

So Christ was  
poor for an  
example.

before aH oper, þer state þa praise, al odyr owdyr þa disprays or dampnis. How trowes þou þat<sup>1</sup> þe feynd slike has begilyd, þat nowþer has þe world ne gode; qwhom be dyuers wyllis to endles tourmentry he ledys. ¶ þou þat vnderstandis þat I ha sayd, take þi 4 pouerte a-noþer way. Qwhen þat he says go & seþ, he markis chawngynge of þi desire [&] of þi þoght, als þus: he þat was prowde, now be lawly, þat was wrathfulH now be meyk, he þat was enuius now be charitefulH, be-fore couetus now large & discrete. 8 And if he wer vnclene, not only fro aH iH bot fro aH liklynes of yH now abstene. ¶ And if he before be meet or drynke dyd exces, now be fastynge lat hym amend. He sothely þat lufyd þe warlde to mikyH, now aH-to-gidyr to cristis lufe gedyr hym-self, aH 12 þe sparpilyngis of his hart fest he in on desyre of þingis euerlastyng. & so no meruayH to hym saH wylfulH pouert be frute-fulH, & þe noy þat he for god suffys, a glorius crown. *Beati pauperes spiritu, quoniam ipsorum est regnum celorum,* // þat is to 16 say: 'blissyd be þai þat ar poyr in spirytt, for þers is þe kyngdome of heuen.' Qwhat is pouert of spirit bot mekenes of mynde, be þe qwhilk a mane knawes his awen infirmite? Seand þat he to parfyte stabilnes maye not cum bot be þe grace of god, aH þinge þat hym 20 myght lett fro þat grace, he forsakis & onely in ioy of his makar he settis his desire. ¶ And als of o rote spryngis many braunches, so of wylfulH pouert on þis wyse takyn procedis vertues & meruilnes vntrowed. Not as sum þat chawnges þer cloþes & not þer sawlis, 24 ryches sothely it semys þa forsake & vicis innowmberabiH þai cees not to gedyr. / Qwhat is wars þen a poyr man prowed, qwhat more cursed þen a enuyus beggar? / If þou truly aH þinge for god forsake, see more qwhat þou despisis þen þou forsakes. ¶ Tak 28 heed bisily how þou felois cryste in maners. *Discite inquit a me quia mitis sum & humilis corde:* 'Lerne of me, he says, for I am meek & lawe of hart.' he says not 'lerne of me for I am pore,' pouert truly be þe self is no vertew bot raper wrechidnes, ne for þe 32 self prayسد bot for it is þe instrument of vertew & helps blissydnes to geet & makis many eschew many occasyons of synnyng; & þerfore it is to bee prasyd & desiryd. ¶ A man [it] lettis to be worschippyþ þof aH he be vertuus, bot raper despisyd it makes hyme, 36 to be ouerled & cast oute emonge lufars of þe warlk; aH qwhilk to suffyr for criste is hely medefuH. þerfore criste to ovr exsaumpyH a poyr lyfe in þis way leed, for he knew þame þat bolne in riches &

likyng of þe hard hevyn to entyr. ¶ þerfore, þat men more gredily  
 pouert<sup>t</sup> suld desire, to þame þat aH þinge for hym forsakes hy  
 worschip he has behest, & Iustisly power, sayand, *Vos qui reli-*  
 4 *quistis omnia & secuti estis me, sedebitis super sedes duodecim,*  
*iudicantes duodecim tribus israel,* þat is to say: '3e þat<sup>t</sup> aH þinge  
 has forsakyn & feloyd me, sal syt<sup>t</sup> on xij setis, demand þe xij tribis  
 of israel.' ¶ þai sothely þat<sup>t</sup> has wilfuH power & wantis meeknes  
 8 & lawlynes þat criste techis, ar more wrechyð þen þai þat has  
 plente of aH riches, nor in þe day of dome þai saH not take þe place  
 of þe apostils worþines, bot þai saH be cleð with þe dowblett<sup>t</sup> of  
 confusiõ, þat<sup>t</sup> is dampnacyon of body & saul. ¶ þai sothely þat in  
 12 mekenes & lawlynes schynys, þof þai haue mikeH ryches, on þe  
 right hand 3it of criste qwhen he demys þai saH be sett. ¶ Sum  
 men sothely say: 'aH we may [not] leefe, we ar seek, our necessarys  
 behouys vs kepe, þat we may lyfe, & þat is leefuH?' Bot þai ar þe  
 16 les worth for angwyse, pouert<sup>t</sup> and nedynes for god þai dar not  
 suffyr. ¶ 3it to þe heght<sup>t</sup> of vertew þai may cum be grace of god &  
 þam-self lyft to contemplacioun of heuenly þingis, if þa forsake  
 seculer occupacions & erandis, & rise vnwerily to þinke & pray, And  
 20 þe gudys þat þai haue not with ful lufe to hald, bot þaim havyng  
 to forsake. ¶ Take heed also, more to seek [þan] Inogh it is fowle  
 couetys, þi necessaris to kepe it<sup>t</sup> is freilte, bot to forsake aH þinge is  
 parfitnes. ¶ þerfore qwhils þa se hy þingis þat þai touche not, of  
 24 smale þingis þat þai haue þa enpryd not nor þresumys, so þat to þe  
 ordenance of mans lyfe manerly þa may ascend, of þe qwhilk now  
 felois.

Even the  
rich, if meek  
and lowly,  
shall sit at  
Christ's right  
hand.

They may  
come to the  
height of  
virtue by  
God's grace.

Seek not  
more than  
enough;  
to forsake all  
things is  
perfection.

### Of þe settinge of mans lyfe. [Cap. IV.]

28 Þat man to þe worschip of god & his awen profett<sup>t</sup> and profet of  
 his neghbur rightwisly be dressyd, ffour þingis ar to be sayde:  
 ffyrst, what it is þat filis man. And it ar iij synnes or iij kyndis  
 of syn, þat is to say, of þoght<sup>t</sup>, of mouth, of wark<sup>t</sup>. ¶ In þoght  
 32 synnes man, qwhen he þinkis oght<sup>t</sup> agayn god, if he his hart<sup>t</sup> occupy  
 not with lufe & louyng of god, bot suffrys it with dyuers þoghtis<sup>1</sup>  
 & þe warlde to go voyde. In mouth he synnes qwhen he lys, lying,  
 qwhen he forswers,<sup>2</sup> qwhen he weris, qwhen he bakbitis, qwhen he  
 36 defendis a wronge, qwhen he fond spech, fowl spech, vayn or idyH  
 bryngis forth. ¶ In deyde he synnes many wyse: be lichery, syn-  
 lechery,

What defiles  
man? sins  
of thought,  
word, and  
deed;

not loving  
God,  
lying,

foul speech,  
lechery,

<sup>1</sup> si illud diversis cogitacionibus abstrahi & in mundum vagari permittat.

<sup>2</sup> forsakes is struck out by the writer before forswers.

fully towchinge, kysynge, wilfully hym-self flynge, / or *procuryng*  
 or sustenyng occasions *with-outyne* grete cause be qwhilk he  
 trows he myght be fyled; in robbynge, stelynge, begilynge, smyt-  
 ynge and odyr. ¶ þe secund, qwhilk þa ar þat elensys man? And 4  
 iij þa ar agayn iij before sayd, / þat is to say: contricion of þoght  
 & pullynge owt of desyrs þat longe not to lovyng or worschip of  
 god. ¶ Confessyon of mowth, þat aw to be tymely, bare, & hole-  
 Satisfaccion of deyde, þat has iij partis, þat is to say: fastynge, for 8  
 he has synd agayns hym-self; prayer, for he has synd agayns god;  
 Almus, for he has synd agayns his neghbur. ¶ 3it say I not he suld  
 do almus of odyr mens gude, bot he saH restore, for syn is not for-  
 gifyn bot if it be restoryd þat is withdrawen. ¶ þe þird, qwhilk 12  
 keyps clenness of hart; & it ar iij: qwhikk thoyth of gode, þat no  
 tyme be in qwyk of gode þou þinkes not except sleep þat to aH  
 is comone. ¶ Besy keypyng / of þi vtward wittis, þat tastyn[g]  
 sauerynge, herynge & seyng vndyr þe bridyH of *gouernans* wysely 16  
 be strenyde.<sup>1</sup> ¶ Thre þingis also þat ar þa savis clenness of mouth:  
 Avisines of spech, mikel speche to eschw, And lyinge to hate.  
 ¶ Also thre þingis clenness of wirkyng kepyng: Measure of mettis,  
 yH company fleynge, & oft mynde of deed. ¶ The fowrt, qwhilk 20  
 ar þa þat chirysch vs, to conforme vs to godis wiH? & þer ar iij:  
 ffyrst ensaumpil of creatures, þat is had be behaldynge; ¶ godis  
 gudelynes, þat is getyn be meditacion & prayer; ¶ & myrth of þe  
 heuenly kyngdome, þat i[n] maner is felt be contemplacion. ¶ On 24  
 þis wyse to lyfe þ[e] man of god sete sal be as a tre þat is sett be the  
 rynyng watyrs & flowynge of gras, þat al-way sal be greyn in vertu  
 & neuer dry be synne, / þat sal gyfe fruyt in tyme, þat is gude  
 warkis in exaumpyH, & gude wordis<sup>2</sup> to þe worschyp of god, & þis 28  
 sal not seeH for vaynglory. He says in tyme, agayns þame þat gyfis  
 ensaumpyH of fastynge in tyme of ettyng, & reuerse way also.  
 ¶ And agayns couetus men þat gyf þer fruyte qwhen it is rotyn, or  
 eHis þa gyf not to þa dy. ¶ þerfor he prayd [wisely] þat sayd: 32  
 ¶ *Bonitatem & disciplinam & scienciam doce me,* // þat is to say:  
 'guydlynes, disciplyn, and conyng tech me.' qwhat is disciplyne bot  
 setting of maners or correctynge? ¶ ffirþ þerfor be disciplyne we ar  
 taght rightwysnes, & of iH correctyd; & after þat wee know qwat we 36  
 suld do & what we suld eschew. ¶ At þe last sauer we no fleschly

[Fol.  
Xl.VIII. a.]  
stealing.

What purifies  
man?

Confession,  
fasting, and  
prayers,

Lively thought  
of God,

Careful guard-  
ing of the  
senses,

Carefulness in  
speech, &c.,

Avoidance of  
evil company.

Such a man,  
as a tree by a  
stream, shall  
be ever green  
in virtue,  
never dry in  
sin.

Discipline  
teaches us  
righteous-  
ness.

<sup>1</sup> et honesta occupacio, sit sine legendo sine aliquid de deo loquendo aut scribendo aut aliquid utile agendo.

<sup>2</sup> & bona dat ad subsidium: Dabit inquam ad honorem Dei, non vendet.

- bot þingis euerlastyng<sup>t</sup>, bot heuenly & godly. ¶ And qwen a man with  
aH bisines to þe wyH of hys makar hym-self has dressyd & growen  
in verten, & oper parauntyr þat went before in stedfastnes of  
4 lyuyng & desire of criste he hafe passyd, he aw<sup>1</sup> not þer-of to Ioy  
no to hym-self gif no praisyng<sup>t</sup>, ne no trow hym-self better þen oder  
þof þai be law, bot rather hold<sup>t</sup> hym-self foulyst & moste wrechid.  
No man bot hym-self<sup>t</sup> he sal deem & aH odyr sett beffore hym-selffe;  
8 he saH desire not to be cald<sup>t</sup> holy of men, bot worþi to be despisyd.  
Qwhen he emong<sup>t</sup>is men comys, he suld<sup>t</sup> procure to be last in nounmyr  
& leste in opinione. / ffor þe gretter þou art, more meek þi-self in aH  
þingis.<sup>2</sup> ¶ ffor godis myght<sup>t</sup> is grete & of meek worschyp<sup>t</sup>; of  
12 prowd þerfore it is despisyd, for þa þer awn Ioy sek<sup>t</sup>is, not<sup>t</sup> godis  
worschip. ¶ If þou truly in fauer of þe pepuH<sup>3</sup> [pridis & wor-  
schip] for fame in þi lyfe þat tak<sup>t</sup>is with gladnes, know it weel þou  
hase resaued þi meed. ¶ And if þou seme meruelus of penance &  
16 chastite, qwhils þou ioyis more in mans Ioy þen aungellis, in tyme  
to cum noght<sup>t</sup> [bot] turmentry to þe saH be. þe aw truly þi-self  
parfitely despise & aH Ioy of þis warld playnly forsake, no-þinge bot<sup>t</sup>  
in þe sight of godis lufe to þinke or do, þat aH þi life inward &  
20 vtwarde þe praysynge of god may cry. ¶ In meet<sup>t</sup> & drynke be  
þow scars & wisse. ¶ Qwhils þou ettis or drynkis, mynde of þi god  
þat þe fedis fro þi mynde pass not<sup>t</sup>, bot prais, blys & glorify hym in  
ilka morsel, so þat þi hart<sup>t</sup> be more in goddis louynge þen in þi meet,  
24 þat þi saule fro god be not partyd be any howr. þus doand, be-  
fore criste Ihesu þou saH be worþi a crown, & þe feyndis temptacions  
þat in metis & drynkis men moste waytis þame begilis, þou salt<sup>t</sup>  
eschew. ¶ Owdyr sothely be vnmanerly takynge of foyde fro þe  
28 heth of vertew þa down cast, or be to mikyH abstynens in þat  
vertew þa breek<sup>t</sup>. Many truly þer ar þat in etyng<sup>t</sup> aHway flowe, so  
þat ouer lityH or owr mekyH alway þai take, & þe forme of lyfyng  
þai kepe neuer, qwhyls now þis now þat þai trow be better. Vnwys  
32 & vntaght<sup>t</sup>, þe qwhilk<sup>t</sup> þe swetnes of criste lufe neuer feltte, trowes  
þat vnwyse abstynence be holynes, & þai trow þai may not<sup>t</sup> be of  
greet meed Anens god bott<sup>t</sup> if þai be knawen singuler of aH men be  
scars & vnrigwys abstynens. Bot<sup>t</sup> truly, abstynens be þe self<sup>t</sup> is not  
36 holynes, bot, if it be discreet, it helpis to be holy. ¶ If it be indis-

A man, hav-  
ing grown  
in virtue,

[Fol.  
XLVIII. b.]  
should not  
praise him-  
self,

and should  
judge no man  
but himself.

Despise your-  
self, forsake  
the world.

Be wise in  
eating and  
drinking.

Thus shalt  
thou deserve  
a crown.

Many always  
take too much  
or too little in  
eating.

Abstynence is  
not holiness,

except it be  
discreet.

<sup>1</sup> MS. an

<sup>2</sup> & tunc coram deo invenies gratiam sc. exultantis, quia non carnalia & terrena, sed celestia & divina.

<sup>3</sup> Si in favore populi gloriaris & honorem tibi pro fama in vita tua oblatum a plebe cum gaudio sumis.

Often those  
who abstain  
most are  
most wicked.

[Fol.  
XLIX. a.]

Some will  
not be held  
as common  
men.

The flesh is  
very weak,

but be stead-  
fast in all thy  
ways.

crete, it lettis to be holy, ffor so it distroys disciplyne *with-out* qwom  
vertues ar turnyd to wisse. ¶ If a man wiH take syngulere abstyn-  
ence, sight of men & *per praysyng* he aw to eschw, þat he be not  
prowd fro noght & so lois aH. ¶ Men truly weyn þai be holiest 4  
þat þa see most abstinent, qwhen in trewth oft-tymes þai ar þe  
warste. He certan þat truly has tastyd swetnes of endles lufe, neuer  
[in] abstynence he sal deme to pass any man, bot þe lawer a-nens  
hym-self he saH be supposyd in als mikyH as a-nens men he is 8  
haldyn meruelus in abstynence. þe best is & to god plesand, as  
I suppos, to conforme þe in mete & drynke for þe tyme & þe  
plase & honeste to þame *with* qwhome þou art, so þat þou seme  
not to wilfuH nor fenar of religion. ¶ Knew it truly *with-* 12  
oute dowl, if one or two thynke weH, 3it odyr an ypocrite or a  
fenyd man wiH caH hym. ¶ Bot sum *per* ar couetus of vaynglory  
þat on no wise wiH be haldyn comon men, for owþer so lityH þai  
eett þat alway spech of men to þame þa draw, or oþer maner of 16  
metis þa procure to be seyn diuers fro oþer—qwhos madnes and  
obstinacioñ be far fro me. Truly holsum counsel is þat þai þat  
lityH faste, prefer þame of grettar abstynence, & sen þai mai not do  
so grete abstynence, in mynde be sory; And þai þat ar of grete 20  
abstynens, suld trow odyr hear in verteu, qwhos verteu in qwhilk  
þai passe to men is hyH, Qwhils *per* verteu, þat is to say abstynence,  
of many is praysid; bot if it be dyght *with* meekenes & charite,  
be for criste it is noght. ¶ þe verteu treuly of odyr is þe more in 24  
þat it is not of men seene. Qwho may know how mikyH lufe man  
has anens god, how grete compassioñ anens his neghbur? And  
doutles, þe vertew of charite al fastyng or abstynence, and aH oþer  
warkis þat may be seyn, *with-outyn* comparison passis. And oft it 28  
happyns, þat befor men is seyn leste faster *with-in* be-for criste in lufe  
is moste feruent. ¶ It behoues hym truly be strong þat manfully  
wil vse þe lufe of god. // þe flesch truly febyld *with* grete disese, a  
man oft-tymes may not pray & þen mikil more hym-self he may not 32  
lyft to he þingis *with* hote desire. ¶ I wald rapen þerfore a man failyd  
for þe gretnes of lufe þen for to mikyH fastyng, as þe spouse sayd  
of hir self: ¶ *Nunciate dilecto quia amore langueo*, þat is: ‘schew  
to my lufe for I longe for lufe.’ / Be þou þerfore stedfast in aH þi 36  
ways, & dres þi lyfe after þe reule to þe schewyd. / And if þou  
maye not get in þe begynnynge þat þou desires, mys-trist not, bot  
a-byde, for be longe vse & tyme sal þou cum to *parfeccion*. ¶ If  
þou a pilgrym [be] & he þe way restis, qwhat-ouyr þou dose in þis 40

way, to god haſe euer a nee; lat not þi þoght go fro hym, þink þat tyme loſt in qwhilk of god þou þinkis not. / In þe nyght luſe hyme & his luſe deſyre, þat on no oþer wyſe occupyde þen prayand or of  
 4 god þinkand ſleep fynd þe noght. ¶ Se þat þou flow nott with  
 vayn þoghtis, ne gyf þe not to many chargis, bot ſtudy þis, ſted-  
 faſtnes of mynde to geet & hald, þat þe wrechidnes þerof þou drede  
 not nor þe gudys þerof vnmanerly deſire not. He þat dredis aduerſite  
 8 to ſofyr he knowes þat þit how it behoves þis warld to deſpiſe, And  
 he þat ioyes in erthly þingis is far fro euerlaſtyng þinges. ¶ To  
 þe vertu off ſtrenght truly longis aH aduerſites & prosperites & alſo  
 deed for endles lyfe to deſpiſe; and charite is onely heuynly to  
 12 deſire. fforſoth a þarſite luſar Ioyes to dy & mekely he ſuffyrs  
 lyfe. ¶ To qwhilk þarfeccion if þou aſcende be criſtis gift, þit ſaH  
 þou not be with-out tribulacion and temptacioñ, þe qwhilk to ſchew  
 our wordis ſall turne.

Ever give  
 heed to God,  
 love Him at  
 night.

He who  
 dreads to  
 ſuffer adver-  
 ſity,  
 [Fol.  
 XLIX. b.]  
 knows  
 not how to  
 deſpiſe the  
 world.

## 16 Of tribulacion. [Cap. V.]

*Tribulation.*

Q when þe ſeynd ſeis o mane of thowsandis, to god þarſitely  
 turnyd, criſtis ſteppis felow, þis preſent warld deſpiſe, þingis  
 vnſeyn only to luſe and ſeek / þarſite penance to take, fro aH filth  
 20 of mynde & body hym-ſelf powrg: a thowsand begilyngis of noiynge,  
 a M craftis of feyghtyng he<sup>1</sup> reparells to keſt hym from þe luſ of  
 god to þe luſe of þe warld, and eft wyth filth of ſyn to fyH hym,  
 þat at þe leſte with lycherus þoghtis he ſuld be hatyde of god. He  
 24 rayſes agayn hym perſecucion, tribulacion, ſclawndyr, blame of fals  
 ſynnes, kyndis of hateck, þat ſo paynis may flay & byrſt hym þat  
 prosperite myght not begyH. ¶ Now ſcharp, now chirſchyng, he  
 putis; ymagis of bodily þingis he bryngis to mynde; fantasy of ſyn  
 28 he gedys to-gidyr / of old ſchrewdnes & likynge of luſ paſt he  
 gayneals; hart & fleſch with licherus fyre he enflaumys. With leſte  
 he begynnes, bot [to] þe grettist flaume of wickidnes he cumis. And  
 with more beſynes agayn vs aH kyndes of temptacioñ, turmentry &  
 32 tribulacion, he ſtudyſ to blawe, þat we be þe mercy of god fro his  
 chekis he ſorus vs ſcapyd. No þing he gettis, bot þat he myght  
 depart vs fro vnbodyly halsynge moſte chaſte & ſwettist of luſe  
 euerlaſtyng, & eft deſile vs in þe pitt of wrechidnes: þat to vs wer  
 36 more wrechydd þen I can teH. Qwho may þink his wodnes, þat  
 fro delitis of kyngis to ſwyne-mete wald cum downe? And þit is he  
 more wode, þat deliciuſ metis of wysdome vnwroghte forſakes, &  
 hym-ſelf puttis vndyr þe fylth of fleſch. ¶ Is not glotony & lichery

When the  
 Devil ſees a  
 man follow  
 Chriſt,

he tries 1000  
 wiles to turn  
 him to love  
 of the world.  
 [1 Ms. be]

The Devil  
 beſets us with  
 temptations  
 and tribula-  
 tions,

with the  
 ſwinely filth  
 of gluttony  
 and lechery.

swynely filth, And þa þat dose þame felis feyndis? þerfor, how it is to do agayns þe tribulacioñ & temptacioñ of owr enmys & to gaynstand, paciens sal tech vs, of whilk' now we wyH speeke.

*Patience.*

### Of Paciens. [Cap. VI.]

4

God's children despise unlawful pleasures for the love of Christ.

**G**oddis childyr disdene to cum to meet' of bestis vnresonabiH, bot truly þa despise aH lustis vnlefuH & worldly solace for lufe of criste. He truly þat' with þe brede is fed þat come fro heuyn, his desire enclines not to þo þat of þe deuyH ar meuyd. / 8 Qwhen temptacions rise or tribulacioñ, gostly armour is to be takyn & tyme to go to bateH. ¶ Temptacions truly with stedfastnes of fayth & lufe ar ouercomyn, / tribulacion truly with paciens. // Qwhat is paciens bot gudely suffyringe & wilfuH of aduersite? he 12 þerfor þat is patient, in no greyf groches, bot rather with þe profet in aH tyme god louys. / þe more patient' a man is in his noys, þe more glorius in heuyn he sal be. ¶ Gladly þerfore tribulacions ar to be suffyrd in aduersite, noys & bittyrnes, paynis & sekenes & 16 þirste, for be þis & slike oper owr synnes ar clensyd & medis encressyd. ¶ Truly awder behoues vs in þis lyfe with fyre<sup>1</sup> of purgatory or heH bitterliet be crucifyd & ponyschid. ¶ Cheis þerfore, þe tone we saH not scape. Here truly with litiH payne, 3a & 20 with Ioy to god if we drawe, AH payn to cum we may eschew. þerfore tribulacions to vs ar sent, fro þe lufe of þe warld to caH vs, þat' in oper lyfe more greuously we be not ponischyd; with soro truly bus be clensyd þat in lust we dyd iH. If synnars beelð opoñ 24 owr bak, þa noy vs not, if we suffyr it patiently, bot þame-self; for if þa put to vs a lityH payne, to vs a crown to þam-self turmentry þai wyrk. / SynfuH truly ar suffyrd þis lyfe to pas with-outen grete tribulacioñ, for in tyme to cum no Ioy to þame is kept. þerfore 28 holy men lufys tribulacioñ, for be þame þa wote endles lyfe to wygn. ¶ Contrarily repreuyd in aduersite alway groch & fleis aH þat þa may; for qwhils þa to seyn þingis ar gifyn to mikyH, hope of þingis euerlastyng þa ar depriuyd. In vtward þingis onely solas þa fynde, 30 for sauour of heuynly fully þa ha lost. ¶ þer is no resonabyH sauH here abidyng bot owdyr it' lovis creaturis or makar of creaturis. If it lufe creatures, it leses god, & with þe gude louyd to deed it' goys. ¶ Slike lufe truly in þe begynnyng' is labyr & fondnes, / In þe 3

Patience is the willing [Fol. L. a.] suffering of adversity.

Rejoice in tribulation,

that your rewards be increased.

Tribulations are sent to call us from the world.

Sinners make a crown for us, but trouble for themselves.

No reasonable soul is without love either of creature or of Creator.

<sup>1</sup> Aut enim oportet nos in hac vita igne diuini amoris & tribulacionis exuri & sic a seculi sordibus purgari, aut post hanc vitam igne purgatorii vel inferni acerbissime cruciari.



- myddis langore & wrechidnes, & in þe ende hatred & payne. He sothely his makar þat louys / *omnia que* / þat is in þe world he forsakes, and of hym & with hym to speek he þinkis full sweitt, on 4 hym to þink is his refreschyng. His vtward wittis he sparis þat deed ascend not be þe wyndowes; [&] þat in vanite it be not vnprofetabilly be occupyde. ¶ And sum-tyme ar raysyd despisyngis, repreuys, scornis & sclaunder a-gayn hyme, & þefore nedefull it is 8 þe schelde of paciens to take / & be he redyar wrongis to forget þen to knawe; pray for þare turnyng þat hym hatis & down castis, & care not men plesse, bot dreyd god to offend. In þe flesh if þou be tempyd, make [it] sugett, þat þe spyrte be not vnderlowt. Tempta- 12 cioun truly þat we consent not to, is mater of vertew vsyng. Truly no man wotis qwhedyr he be wayk or strange, to tyme he be assayd. On lyke wise In pesse no man is cald pacient bot qwhen he is pullyd with wronge, if he haue paciens he saH see. ¶ Many 16 semys pacient qwhen þai ar not prickyd, bot qwhen a soft blast (I say not of wronge, bot of correccion) tuches þame, onone þer mynde to bitternes turnys & wrayth; and o worde agayne þer wiH if þa here, two more vngudely þai gif agayne: in qwhose counsaile my 20 sawle comys not. // ¶ þefore þe dartis of ovr enmy ar to be sloken with mekenes & swetnes of cristis lufe, / nor it is not to gyfe steed to temptacione, þose it be greuus; for þe grettar bateH þe worpiar victory & hear crowne, as says þe psalm: *Beatus vir qui suffert temp-* 24 *tacionem, quoniam cum probatus fuerit accipiet coronam vite*, &c., / þat is to say: 'blyst be þe man þat suffyrs temptacioñ, for qwhen he is proued, a crowne of lyfe he saH take, þat god behestyd to his lufars' / Doubt not in þarlike lyfe þou art if dispisyng be to þe as 28 praysyng, pouert as ryches, hongyr as meet, so þat þou suffyr þam with evyn sawle if þou saH noght fro heght of mynde. ¶ fle & hate as mikyH as þou may mans praysyng, for it is moste worpi louyng to be worpi prasyng, & of men not to be praysed. ¶ Tungis 32 of flaterers many begilis, and also þe tungis of bakbitars many destroys. Despyse þou þefore fauyr, worschip & aH vaynglory; wrethis, hatredis, detracciens mekely suffyr; & so be sclaunder & gude fame, be tribulacione & angyr, to heuynly kyngedoms cese not 36 to go. ¶ Oft-tyme we saH þat, be many casys taght, strenglyar we suld stand. þe stronge dredys not, nor þe pacient in aduersite is heuy, as it is writyne: *Non tristabit iustum quicquid ei acciderit*, 'qwhat-euer happyns þe rightwys man, it saH not heuy hyme.' 40 þus disposyd, no meruayH aH temptacioñ þou saH ouercome, & aH

The lover of  
God forsakes  
the world.

He must be  
heedless of  
reproof and  
scorn;

keep the flesh  
subject, that  
the spirit be  
not subjected.

Many seem  
patient,

but when cor-  
rected, they  
turn to wrath,  
giving two  
words for  
one.

[Fol. L. b.]

Blessed he  
who suffers  
temptation,

for this is  
the promised  
crown.

Avoid praise.

Flatterers be-  
guile,  
backbiters  
destroy.

We oft fall,  
that, being  
taught, we  
may stand  
firmer.

malesse slek ; þi noysurs wrechidar þou sal se, & with aH þi mynde to criste þou salt draw.

### Of prayar. [Cap. VII.]

Haste at  
once to  
prayer when  
tempted.

Those who  
have left  
all things  
worldly for  
love of God,  
will soon find  
pleasure in  
prayer.

Psalms and  
prayers are  
useful

to drive away  
evil spirits.

Cease not  
from prayer ;

then turn  
to Holy  
Scriptures.

[Fol. LI. a.]

The love of  
God shall rise  
from the  
innermost  
marrow of  
our hearts.

Some heed  
meditation  
rather than  
prayer,

**I**ff þou in temptaciōn or tribulaciōn be sett, to prayer o-none ryn. / 4  
Truly if þou clerely pray, þou saH haue help. Sparpillynge sum-  
tyme comys & waurynge of hart, & þoghtis rauischys þe hart to  
dyuers, & suffyrs not þe harte to stand in prayying of god. / þen  
paraunter wer gude & qwhyle to pinke of holynes, to þe mynde wer 8  
more stabylH, & so his prayers fulfyH. ¶ Truly if any aH wardly  
occupacions for luf of god ha left & aH-way to holy meditacion &  
holy prayer be givyn, / I trow be goddis grace with-in schort spase  
þer hartis stabylH þa saH fynde & to luf & pray ; not now in-to þis 12  
now in-to þat þai sulH wauyr, bot raþer in rest & endles pese abyde.  
¶ flful mikyl it counforthis stabilnes of hart to geet, in prayers vsyd  
to be besy and psalmis deuoutely to synge. With besy prayers truly  
fendys we ouercum, þare waytyngis & stiryngis we lawse. / þai ar 16  
enfesbulH & as wer with-uten strenght qwhils we byde strange and  
not ouercomyn in praynge. ¶ In þos men truly þat has it in custum  
with longe exercise to pray, sum-tyme more swetnes & more feruent  
desyre of praynge fyndes. þerfore qwhils þat swetnes & heet 20  
lastis, gude is fro prayers not to cese. ¶ Qwhen þa cese—þat oft  
happyns for þe flesch corruptibylH—þa may turn holye scriptures to  
reed or sum odyr profetabil þinge do, so þat þa suffer not þer þoght  
wauyr fro god, so þat qwen þa rise to pray, þa be qwhickar þen þai 24  
before were. ¶ Truly þen pray we weiH qwhen we pink of no  
oder, bot aH our mynde is dressyd to heuyn & our saule with fyre  
of þe holy gost is enflaumyd. ¶ þus in vs truly a meruelus plente  
of godis gudeness is fun, for of þe inhirliest mergH of our hartis saH 28  
rise þe lufe of god, And aH our prayer with desire and effect sal be,  
so þat we ouer-rynnne not þe wordis, bot nerehand aH sillabyls with  
grete cry & desire we sal offyr to owr lorde. ¶ Our hartte with hote  
fyre kyndlyd, our prayer also is kyndlyH, & in þe sauour of swetnes 32  
of our mouth in þe sight of god is offerd, so þat grete ioy it is to  
pray. ¶ ffor qwhils in prayer a meruellus swetnes is givyn to þe  
prayand, þe prayer is chaunged to songe. Here sum are repreuyd  
þat raþer to meditaciōn takes heed þen to prayer, vnknawand þat 36  
godis spech is fyryd, with qwhilk fylth of synnes is clensyd &  
myndis of prayers with lufe ar enflawmyH. þa say þai wyH fyrst

pinke and so stabyH *per* hartis; bot þe latter ar þa stabyH þat þa to prayer ar not cownforthid. þo aH we may not gedir our hartis to-gidyr as we wolþ, 3it may we not leef, bot sokandly stody we to 4 grawe, þat at þe last Ihesu criste may stabil vs. To þe qwhilk meditation helpis, if it pas not mesure and maner.

but meditation is only a help to a certain limit.

## Of Meditation. [Cap. VIII.]

It is gude meditaciō of cristis passiō & his deed, & oft to recorde 8 qwhatt payns & wrechidnes frely he toke for our hele in goynge & prechyng, hongyr, þirst, cold, heet, repreuys & cursyngs, suffyr- yng's, so þat it be not greuus to an [vn]profetabyH seruand to felo his lorde & emprour.<sup>1</sup> He truly þat says he dwels in criste aw to go als 12 he dyd. / Criste truly says be Ieremy: 'ha mynde of my pouerte & of my passage, of wormwod & gaH, þat is to say of sorow & bitternes, be þe qwhilk fro þe warld to þe fadyr I went.' ¶ þis mynde truly & meditacion þe fend ouercoms & his gwnnys destroys, fleschly 16 temptacions it slokyns & þe sawle to cristis lufe kyndiHs, þe mynde it raisys and clensis & also purgis. I trow þis þoght of aH oþer is moste profetabyH to þame þat nwly ar turnyð to criste. þerfore truly is schewyd þe manhede of Ihesu criste, in þe qwhilk emong' 20 man sulð be glad, in qwhilk he has mater of Ioy & also mourning. Ioy for sikyrnes of owr gaynbiyng, heuynes for filth of owr synyng, for þe qwhilk it is to heuy þat so worpi a offiryng is offyrð. For þe boystus fleschly sawle in-to behaldyng of þe godhede is not rausehyð 24 bot if it be gostely, aH fleschly lettyngis vastyd. ¶ Truly qwhen it begyns a clene hart to haue & no ymage of bodily þinge may begyle it, þen sikirly it is to he þingis admytte, þat in þe lufe of god wondyrfully it may be glad. ¶ Sum treuly þink of þe ioy of blissyð 28 aungellis & holy saulys with criste ioyand, & þis þoght longis to contemplaciō. ¶ Sum þinkis of wrechidnes of mans condicion & fylth of hym & in þer þoghtis þai dispoyte of mans foly, for vanites of þis lyfe þat forgetis þe Ioy's vnsene. ¶ Odyr þer þoghtis þus dis- 32 pose þat no-þinge þai wyH bott lofyng & desir of þer makar, þat þa lufe hym as is possibil to men in þis lyfe. ¶ To þis meditaciō no man comys bot he þat in þies þinges before rehersyð is mikil vsyd. // Truly þer is a maner more excellent & makes a man moste 36 contemplatyfe. þerfor as þer ar diuers warkis & vse of sayntis, so of þame ar diuers þoghtis. ¶ 3it aH, for þai cum of o spryng, to o

It is good to think upon what Christ suffered for our sakes.

Meditative minds overcome the devil.

The manhood of Jesus Christ gives joy for our redemption, grief for our sins.

Some think of the blessed angels and of holy souls, some of man's vileness. [Fol. LI. b.]

<sup>1</sup> seruand struck out by the writer before emprour.

ende þai go & to o blys þai cum or led, bot dyuers ways, be o charite þat is more in on þen in a-nodyr. þerfor þe psalme says: *Deducit me super semitas iusticie*, / þat is 'he has led me a-pon þe pathis of rightwysnes,' as so say: þer is o rightwysnes, & many 4 pathis be þe qwhilk, we ar led to Ioy of lyfe everlastynge; / for qwhils aH in one beand ar of diuers nedis, in o ryghtwysnes be dyuers pathis to god ar led; sum gois be a lawe path, sum be a mene, & sum be a hee. ¶ To hym truly is givin þe hyar path þat 8 to lufe criste more endlesly is ordand, not for he wyrkis more þen odyr / or gifis more or sullfys more, bot for he lufis more. þe qwhilk lufe is heet & swetnes, & in aH men sekis rest. No man may sett hym-self in any of þis pathis, bot þat he takes to þe qwhilk 12 god chase hym. / Sum-tyme þa þat semys in þe hyar ar in þe lawar, & reuers; for þat is onely inward in saule be-for god, not in any þinge þat may be done of man vtward. ¶ After þe disposicion & desire of þer meditacion þa ar dressyd to þis path or to þat. / No 16 man be vtward warkis may be knawen qwho is more or less befor god. / Foly þerfore it is too deme of chosyn & say: he passis hym, or his merit is ar far fro medis of þis, qwhen playnly þai know not þer myndis; þe qwhilk if þa knewe, lefully þa myght deme. 20 ¶ Truly þerfore to aH creatures god wiH it be counsayH, þat þa despyse not sum to mikyH or sum worschip to mikyH; for doutles if þa saw mens hartis, many þat þa worschip, as stynkand & fowH þa wald despyse, & odyr þat þai sett not by, no zit desires to see, 24 als moste lufely & haly aungh þai wald worschyp. ¶ Gude þoghtis also & meditacions of godis chosyn, & slike be his grace to ilkone he schedis as to þer astayte & condicion beste acordis. ¶ þerfor my meditacion I may say þe, bot qwhilk is moste effectuous I can-not 28 opyn, for þer inward desire I see not. I trow truly þat þo meditacions in þe plesys god moste and profetis þe þat god be his mercy schedis in þe. // Neuer-þe-lesse begynnyng þou may hay of oþer mens wordis, þat I know weH in my-self. ¶ Truly if þou despise 32 techynge of doctours, & trow þi-selfe better may fynde, þen þa tech þe in þer writynge, know itt forsoith, cristis lufe þou sal not taste. ffond sayinge truly it is: god taght þame, qwhy þerfore sal he not tech me? I answeere þe, for þou art not slike as þa were. / þou art 36 prowde & sturdy, & þa wer lawly & meek, & þa presumand of god askyd no-þing, bot þame-self vndyr aH mekand toke conynge of sayntis. ¶ þerfor he taght þame þat we in þer bokes suld be taght. ¶ Truly if þi meditacions cristis lufe now desire, or sownd in his 40

"He has led me upon the paths of righteousness."

Some by a low path, some by a mean, some by a high,

but all paths are of God's choosing.

It is foolish to judge.

If men's hearts were seen, many that are worshipped would be despised as foul.

If you think you can find better help than doctors give, you shall not taste Christ's love.

[Fol. LII. a.]

To desire Christ's love and sing his praise is well.

louynge, as me semis þou art wele disposyd. / Bot þe þoghtis in  
qwhilk<sup>t</sup> more swetnes þou felis in god, *profetis* þe more. / To þink  
wel *with-oute* swetnes *profetis* þe lityH, bot in þat case in qwhilk<sup>t</sup>  
4 for need swetnes is not felt.

### Of Redynge. [Cap. IX.]

I f þou desyre to cum to lufe of god, & in desire be kyndylð of  
heuenly Ioys, & be broght to despisinge of eerply þingis, be  
8 noght negligent in pinkynge & redynge holy scripture, moste in þo  
placis qwher it techis maners & desaytis of þe feynd to eschew,  
qwher it spekys of godis lufe & of lyfe *contemplatyfe*. ¶ Hard  
sentens to disputars & witty men be longe tyme vsyd in holy  
12 doctryne be left. It helpis vs truly mikyH to *profett* in goyd. In  
þis we know our defaultis & gude dedys; in qwhilk we synne, in  
qwhilk not; qwhat we sal do & qwhat forbere; & moste soteH  
desaytis of our enmys to vs ar opynd. / þa kyndil to lufe &  
16 prikkis to wepynge. þa ordan vs a likand<sup>t</sup> borde if we in þame  
haue delyte, as wer in aH riches. / Bot lat no couetys of worschip,  
fauyr or mens *praysynge* sett vs to conynge of scripture, / bot onely  
entent to plesse god, þat we may know how we sulð lufe hym, &  
20 teche our neghbur þe same; not to be haldyn connyng<sup>t</sup> a-nens þe  
pepuH, bot raþer vs aw to hyde our conynge þen schew it to *praysynge*,  
as it is sayð: *In corde meo abscondi eloquia tua ut non*  
*peccem tibi*, þat is: ‘In my hart I hyd þi wordis, þat I syn not to  
24 þe,’ in voyd or vayn schewynge. / þe cause þerfore of our spekyng  
be onely þe louyng<sup>t</sup> of god & edificacioñ of our neghbur, þat it may  
be fulfillyd of vs: ¶ *Semper laus eius in ore meo*, ‘Alway his  
louynge be in my mowth,’ & þat is qwhen we seek not owr awen  
28 worschyp, & agayns his louynge we speke not.

Read the  
Scriptures.

Let us not  
read the  
Scriptures  
for praise of  
men.

Let us then  
speak only  
for the love  
of God and  
the edifica-  
tion of our  
neighbour.

### Of Clennes of mynde. [Cap. X.]

Be þis ix degrese before tochyd cums mane to clennes of mynde,  
qwher god is seyn. Clennes I say þat in þis lyfe may be  
32 had—how may *parfite* clennes be gettyn here, qwher so oft man  
with venial synmys at þe leste is filyd? / Sayntis feet ar to be  
waschyd for þai draw duste of þe erth. ¶ Qwo may truly say ‘I  
am cleyn of synne’? truly none in þis lyfe. ffor as says Ioob:  
36 ¶ *Si lotus fuero aquis niuis & effulserint velut mundicie manus mee,*  
*tamen sordibus intinges me & abhominabuntur me vestimenta mea,* /

Who is free  
from sin?

þat is to say: 'If I be waschyd *with* snaw watyr, þat is to meyne  
trew penance, & if my handis schyne as clennes, for warkis of  
Innocens, 3it saH þou toche me *with* fylth, for venial synnes þat  
may not be esschwyd, & my clothes saH vg me,' þat is to say my  
fle-ch makis me vg of my-self, & sensualite, þat is so freeH, sliper  
[Fol. LII. b.] and redy to lufe likand bewte of þis world, oft-tymes makes me  
synne. / þerfor says þe appostyH: *Non regnet peccatum in nostro*  
*mortali corpore*, / 'Rene not syn in owr dedely body,' as qwo say: 8  
syn in vs may vnrene, bot it may not vnbe. Qwat clennes þerfor  
may man haue in þis lyfe? Truly worpi & grete, if he hym-self  
rythgwisely vse in stody of redyng, prayer & meditacioñ, as it  
before is notyð. Truly þof he sum-tyme synne venially, 3it sone, 12  
for hys hole mynde dressyd to gode, it is destruyd. ¶ þe hete  
truly of charite in hym aH rust of synne in hym wastis, as wer a  
droipe of watyr put in-to a grete fyre. Verteu þerfor of a clensyd  
saule is þe mynde to haue bisy to god, for in þis degre aH þe þoght 16  
in-to criste is dressyd, aH þe mynde in hym is spred, þof aH it  
seme he speke to odyr. Truly in clene consciens is no-þinge bittyr,  
scharp or hard, bot aH sweyt & louely. Of clennes of hart risis  
songe of Ioy, swete ditty & ioyfuH myrth. þen ful oft a wondyr- 20  
fuH Ioy of god is givyn & hevinly songe is in-sched. ¶ In þis  
astate a man may know, þat he is in charite, þat hee saH neuer lose;  
withoute greet drede he lytis not, not for suffiryng turmentry, bot  
þat his lufar he offend not. I spare to say more here, for me 24  
semys my-self a fuH greet wrech: for oft my flesch is noyd &  
assayd. fforsoth þof aH in þis þingis beforasayd is godis lufe & life  
contemplatife continude, 3it sum-qwhatt of þame more specially to  
3our neyd & profett is to be sayde. 28

Man may at-  
tain to great  
purity by  
much read-  
ing, prayer,  
and medita-  
tion.

The virtue  
of a purified  
soul is to  
keep the mind  
fixed upon  
God.

In a clean  
conscience  
is nothing  
bitter or hard.

I say no more,  
for I feel my-  
self utterly  
worthless, for  
oft am I tried.

My mind flees  
into the mirth  
of love.

O everlasting  
love, influ-  
ence my soul  
to love God.

### Of þe lufe of god. [Cap. XI.]

**O** sweet light & delectabyH, þat is my makar vn-made: list þe  
face & scharpnes of my Inward eyn *with* clernes vn-made, &  
my mynde, þat pithily clensid fro vnclennes & meruelus made *with* 32  
giftis, swyftly [it] mo flee Into þe he myrth of lufe, kyndyH *with*  
þi sayyr, þat I may sytt And rest, in þe, Ihesu, Ioyand, And goand  
as wer rauschid in heuenly swetnes, & stabylð in behaldyng of  
þinges vnsene neuer bot godly I saH be gladd. O lufe euer-stand, 36  
enflaum my saule to lufe god, þat no þinge byrne in me bot his  
halsynges. ¶ O gude Ihesu, qwho saH graunte me to feiH þe þat

now nowdyr may be felt ne seyne? / Sched þi-self in-to þe entrel  
of my sauH; cum in-to my hart and fyH it *with* þi clerist swetnes.  
¶ Moyst my mynde *with* hote wyne of þi sweet lufe, þat aH yllis &  
4 aH scornfuH visions & ymaginaciõs forgetiH &, þe onely hauand, I  
may be glad, & Ioy in Ihesu my god. ¶ Heynforward, swettist Lord, abide  
lorde, go not fro me, bisily *with* me bidynge in þi swetnes, for only with me, my  
þi presens to me is solas & onely þi absence levis me heuy. ¶ O only comfort.

8 holy gost, þat gifis grace qwher þou wiH, cum in-to me & rauisch  
me to þe; þe kynde þat [þou] made, *with* honily gyftis chaunge,  
þat my sawl, in þi likand ioy fulfyld, aH þinge in þis world despise [Fol. LIII.a.]  
& kast a-way, ¶ gostely gyftis, þe gyfand, it myght take & goand

12 be soundly ioy in-to light vndiscrivyd in holy lufe be it aH meltyd. //  
Byrn my renys *with* þi fyre, & my hart þat in þin awter sal byrn  
endlesly. ¶ O sweet & trw Ioy, I pray þe cum! Cum, sweet & O sweet and  
most desiryd! cum, my lufe, þat art aH my comforth: Scrith in-to true joy,  
come!

16 a longynge sawle for þe & to þe *with* sweit heet. KyndyH *with* þi  
heet holnes of my hart; *with* þi light lightynand myn Inner  
partys, *with* honily songe of lufe feed me as I may take be power  
of body & sawl. In þis & slike oþer meditacions be þou glad, þat Rejoice in  
20 so þou may cum to þe pith of lufe. / Lufe truly suffyrs not a pious medita-  
tions, that  
thou attain  
the heart of  
love.

lufand saule hyd in it-self, bot rauischis it owt to þe lufar, þat þe  
saul is more þer qwher it lufis / þen wher þe body is þat lyfis &  
felis it. Thre degrese sothely þer er of cristis lufe in qwhilk fro on

24 to a-nodyr profetis he þat is chosyn to lufe: The fyrst is cald vn-  
abyH to be ouercomen, / þe secund vnabyH to be partyd, / þe þird  
is cald singuler. / Truly þen is luf vnouercomyn qwhen *with* no  
nodyr desyr it may be ouercomyn, when<sup>1</sup> for it aH lettyngis he  
a. That can't  
be overcome.

28 castis a-way, / aH temptacions & fleschly desyrs he slokyns, / And  
when he suffyrs paciently aH greuis for cristis & *with* no flaterynge,  
no likynge is ouercommyn. / AH labyr is lyght to a lufar, no  
betyr may no man ouercum labur þen be lufe. ¶ Luf truly is  
32 indepartyd qwhen *with* grete lufe þe mynde is kyndyld and to  
cristis *with* þoght vndepartyd draws, forsoth a minwt it suffyrs hym  
not pas fro mynde, bot als he were bun in hart hym it þinkis, to  
hym it syghis, it cryes *with* his lufe to be haldyn, to lawes þe  
36 fettyr of dedelynes & to hym þat he onely to se desires may leed.  
And moste þis name Ihesu in so mikyH he worschyps & lufis þat in  
his mynde bisily it restis. ¶ Qwhen þe lufe þerfore of cristis in  
hart of godis lufar & þe warldis despisar in so mikyH is seet þat of Love not to  
be overcome

<sup>1</sup> þe secund is struck out by the writer before when.

is called  
"high,"  
ever-thought-  
ful love is  
called "unde-  
parted."

c. That is  
*singular.*

"Singular"  
love excludes  
all but Jesus.

Whatever  
leads not to  
Christ is in-  
tolerable.

The more the  
soul is carried  
into itself for  
joy, the less  
it is filled  
with heaviness.  
Cease, my  
soul, to love  
this world.

odyr desire of lufe itt may not be ouercomyn, it is cald he; bot  
when he to criste halde vndepartyd, criste euer þinkand, be non  
occasion hym forgettand, euerlastyng and vndepartyd it is callyd. /  
And qwhat lufe may be hear or more, if þis be he & euerlastyng? 4  
¶ 3itt þer is þe þird degre þat is cald singulere. / A-nodyr it is to  
be he, & be allone, Als it is dyuers euer to be present & a-noþer to  
ha no fela. / We may truly haue many felaws & 3it haue a place  
befor aH. / If þou truly any counforth seykt<sup>r</sup> or resauē þen of þi god 8  
& if þou parauentour lufe, / 3it<sup>r</sup> not syngulere, þerfore þou seis  
qwhatt gretnes of worþines is to eneres qwhen þou art hee, allon  
þat þou may be. / To singulere degre þerfor luf ascendis qwhen aH  
comforth it excludys bot<sup>r</sup> on þat is in Ihesu, qwen no-þinge bot 12  
Ihesu to hym may suffys. / In þis degre þe sawle sett, hym on it  
lufys, onely criste it<sup>r</sup> 3ernis, criste desires, Onely in his desire it  
bidis, to hym it sighis, in hym it byrnis, in hym warme it restis.  
No-þinge to it is sweyt, no-þinge it sauys, bot in Ihesu it be made 16  
[Fol. LIII.b.] sweit, qwhos mynde als songe of musyk in feyst of wyen. ¶ Qwhat  
euir the self to it offyr or cum to mynde, soyne is cast bak, sodanly  
despisyd if itt saryf not his desire or to his wiH acorde not aH  
custum þat<sup>r</sup> to cristis lufe he seis sarifis not, he oppressis. Qwat- 20  
euer he do, inprofetabyH & intollerabyH it semys, þe end of his  
desyre in-to criste bot if it rynne & leed. ¶ Qwhen he may lufe  
criste, aH þinge þat he wiH haue he trowes he has, & with-outyn  
hym aH þinge hym vggis & waxis fowle. Bot for he trowes to lufe 24  
hym endlesly, stedfastly he bidys in body & werus not in hart, bot  
lufis perseuerantly, & aH þinge suffrys gladly. & þe more þus in  
hym it lifis, þe more in lufe it is kyndyld & to hym it is lykkar.  
¶ Slike onelynes no meruayH acordis þat grauntis ne fela emangis 28  
men. ¶ Þe more it is rauschyde inward to Ioys, in vtward þingis  
þe les it is occupyde or with heynes or charges of þis lyffe it is not  
lett. And now it is in sawle als wer vnabyH to suffyr payn, þat,  
non angwysche lettand, in god euer he Ioys. O my saule, fro lufe 32  
of þis warld sees, & melt in cristis lufe, þat aH-way to þe it be  
sweytt of hym to speek, reyde, wryte & þinke, hym to pray, hym  
euer to prayse. ¶ O god, my sawH to þe deuoute, desyres þe to se,  
fro<sup>1</sup> fare to þe it criis, in þe it byrns, in þi lufe it longis. O lufe þat 36  
failis not, þou ouercomen has me. ¶ O euer-lastyng sweetnes &  
fayrnes, my hart þou has woundyd, & now ouercomyn & woundyd  
I faH, vnneþis for Ioy I life & nehand I dy, for I may nott suffyr

<sup>1</sup> MS. fro fro



- swetnes of so grete a maieste in flesch þat wyH royte. ¶ AH my hert truly festynd in desire of Ihesu, is turnyd in-to heet of lufe, & it is swaloyd In-to a-noþer Ioy and a-nodir form. þerfore, o goyd
- 4 Ihesu, haue mercy of a wrech, schew þe to me þat longis, gyfe medcyne to me hurt. Seek I feyl me not, bot longynge in þi lufe. / He þat lufis þe not, losis aH to-gidyr; he þat felois þe not is wode. Emong þerfor be þou my Ioy, lufe & desire, to I may se þe in syon,
- 8 god of goddis. ¶ Charite truly is nobilest of vertews, moste excellent & swettyst, þat Ioynis þe lufyd to þe lufar & crist with chosen sawle euerlastyngly cuppils. In vs it reformys þe ymage of þe he Trinite & makis þe creatur likkeste þe makar. / O gift of
- 12 lufe, qwhat [is] it worþ before aH odyr þat chalangis he degree with aungellis! þe more truly of lufe a man takis in þis lyfe, the more & þe hyar in heuyn he saH be. ¶ O singulere ioy of lufe euerlastyng þat rauischis aH his to hevyns a-bown aH warldis, þame
- 16 byndand with bandis of vertew. ¶ O dere charite, in erth þat has þe not is noȝt wroght, qwhat-euer he haue. / He truly in þe þat is bisy, to Ioy Aboyn erthly he is soyne lyft. þou entyrs boldly þe bed-chaumbyr of þe kynge euerlastyng, þou onely art not a-schamyd
- 20 criste to take. He it is þat þou has soght & luffyd; criste is þin: halde hym, for he may not bot take þe, to qwhome onely þou desired to obey. ffor with-owtyn þe playnly no wark hym plesis; þou makis aH þinge sauery; þou art a heuenly seet, Awngelis
- 24 felischyp, a meruelus holines, a blistfuH syght, & lyfe þat lastis endlessly. ¶ O haly charite, howe sweit art þow & comfortabyH, þat makis [hole] þat was brokyn, fale þou restoris, bond þou delyuers, man to aungelis þou makes euyn, sittand & restand þou
- 28 raisys, & raisyd þou makis sweet. In þis degre or state of lufe is lufe chaste, holy, wilfuH, / lufand þat is lufyd for þe selfe, not for þe godis, aH-to-gider festynand þe self in þat þat is lufyd, no-þinge vtward sekand, of itt plesyd, bolnand, swete smelland, & harty, in
- 32 þe self it byndand, meruelusly passand maner; ¶ Te (!) þe luffyd<sup>1</sup> Ioyand, hym with-owt forgettyng pinkand, ascendand in desire, falland in þe lufe, goand in halsyng, ouercomyn in kyssyng, aH multyn in fyre of lufe. ¶ Truly so cristis lufar in lufyng kepis
- 36 non ordyr, ne couetis no degre, for in þis lyfe, how feruent & Ioyand it be in godis lufe, ȝit more & more it þinkis god to lufe, ȝa þof he myght lyfe here euermore, ȝit suld it not trow to stand any tyme

My heart is turned into the heat of love.

He that loves Thee not, loses Thee.

Charity is the noblest virtue.

The more love a man takes here, the higher he shall be in heaven.

Hold on to Christ. [Fol. LIV. a.]

All glory is yours. Holy Charity, the bound thou freest, raisest man to the angels.

The lover of Christ heeds not rank, ever seeking more and more for love.

<sup>1</sup> ad solum amatum se extendens, omnia alia contemnens & obliviscens, in amato iubilans.

& not profett in lufe, bot rather þe lenger þat he suld lyfe þe more  
 in luffe he suld byrne. ¶ God truly is infinit of gretnes, better þen  
 we may pinke, of swetnes vn-nownmyrde, of aH wroght kyndes  
 vnconsauyd, of vs may neuer be comprehendyd als he is in hym- 4  
 self euerlastynge. Bot qwhen þe mynde now begynnys to byrne in  
 desire of his makar, it is made abiH to resauē light vnwroght; & so  
 enspyrē & with gyftis of þe holy goste fulfylē, as leful is to 8  
 dedely, heuynly Ioy it has / & in heght of mynde aH seyn þingis  
 [passand] to swetnes of lyfe euerlastynge it is raisyd. / And  
 qwhils þe saule with swetnes of þe godhede & warmnes of Makand  
 lyght is spred, offyrd in sacrifice to þe kynge euerlastynge & accept,  
 it is aH byrnyd. / O mery lufe, stronge, rauischand, byrnand, 12  
 wilfulH, stronge, vnslokynd, þat aH my sauH brynge to þi seruys, &  
 suffyrs no þinge to pinke bot þe: ¶ To þe þou chalangis aH þat we  
 lyfe, aH þat we sauyr, aH þat we ar. ¶ Criste þus perfore [be] 16  
 begynnynge of owr lufe, qwhome for hym-self we lufe, & so we  
 lufe ordinatly qwhat-euer is to be lufyd for hym, þat is weH of luf,  
 & to qwhome aH þat we lufe & ar lufyd we put /. Here sothely is  
 schewyd parfite lufe qwhen aH þe entent of mynde, þe priuay  
 warke of aH þe hart in-to god's lufe is lyft, so þat þe myght of trw 20  
 lufe & myrth be so mikyH þat no wardly [ioy] ne fleschly mer-  
 chandis be lefuH ne likand. ¶ O lufe indepartyd, o lufe singulere,  
 þof aH þer wer no turmentis of wyckyd, no meed suld be trowed in  
 hevyn, fro þi lufe þou suld neuer þe sonnar lawse. More tollerabyH 24  
 it wer to þe a vntrowyd greife to suffyr þen ons syn deedly. þer-  
 fore truly lufys þou god for hym-self & for no nodyr þinge, nor  
 þi-self bot for god, & þer-of it felois þat in þe no-þinge bot god is  
 lufyd. ¶ Els how suld god be aH in ilk þinge, if þer be any luf of 28  
 man in a man? / O clere charite, cum in-to me & take me in-to þe  
 & so present me before my makar. / þou art savir weH tastand,  
 swetnes weH smelland, & plesand odor, a heit elensand, a comforth  
 endlesly lastand. þou makes men contemplatye, hevyn-zate þou 32  
 opyns, mowthis of accusars þou spars, gode þou makis be seyn, &  
 multitude of synnes þou hydes. ¶ We loif þe, we prech þe, be þe  
 whilk þe warld we ouercome, be qwhome we Ioy & þe heuynly  
 leddyre we ascend. In þi swetnes scryth in-to me, me & myne I 36  
 commend þe with-oute ende.

The mind  
burning with  
love,

filled with the  
Holy Ghost,  
as far as mor-  
tals may be,  
is raised to  
the sweetness  
of eternity.

Perfect love  
is the lifting  
up of the  
heart's secret  
workings to  
God's love.

Nothing but  
God is loved  
in thee.  
[Fol. LIV. b.]  
O Charity,

a sweet sa-  
vour thou art,  
a pleasant  
odour, a  
comfort ever-  
lasting:

a multitude  
of sins thou  
hidest.

## Of Contemplacion. [Cap. XII.]

- Contemplatyfe lyfe or contemplaciōn has thre partys: Redyng, Prayer, & Meditaciōn. In redyng, god spekis to vs; In prayer, we speke to god; In meditaciōn, awngels to vs cum down & techis vs, þat we erre nott. In prayer þa go vp & offyrs ovr prayers to god, Ioyand of ovr profett, þat ar messyngers be-twix god & vs. ¶ Prayer certan is a meyk desire of mynde dressyd in god, of þe qwhilk he is plesyd qwhen it cums to hym. ¶ Meditaciōn in god & godly þingis, aftyr prayer and redyng is to be takyn, qwher is þe halsyng of racheH. ¶ To redyng, longis resoñ & inquisiciō of treuyth, þat is a gudely lightte markyd apon vs.
- ¶ To prayer, longis louynge sange, passyng in behaldyng and meruayH: and so in prayer standis contemplatyfe lyfe or contemplaciōn. ¶ To meditacione, longis inspiraciō of godd, vndirstandyng, wysdome & syghyng. ¶ If it be asked qwhat is contemplaciōn: it is hard to defyne. Sum says, contemplatyfe lyf is not ellis bot knowlegis of þingis to cum & hyde, or to be voyde fro aH wardly occupaciōn, or study of godis lettyrs. Odyr says þat contemplaciōn is free sight in þe spectakyls of wysdom, with a fuH he meruayH. ¶ Odyr says þat contemplaciōn is a boke, & wys behaldyng of þe saule, spred aH abowt to behald his myghtis. Odyr says, & weH, þat contemplaciōn is Ioy of heuenly þingis. ¶ Odyr says, & best, þat contemplacion is deed of fleshly desires be Ioye of þe mynde raisyd. ¶ To me it semys þat contemplaciōn is IoyfuH songe of godis lufe takyn in mynde, with swetnes of aungeH louynge. þis is Iubilaciōn, þat is end of parfit prayer & of he deuociōn in þis lyfe. / þis is þe myrth in mynde had gostely for þe lufar euerlastyng, with grete voys oowt brekand. / þis is þe endly dede & parfittist of aH deidis in þis lyfe. þe psalme þerfore [says] ¶ *Beatus vir qui scit Iubilacionem*, þat is to say: 'blyste be þat man þat knowes Iubilaciōn,' in contemplaciōn of god. Truly, þer may non Aliene to god Ioy in Ihesu, ne taste þe swetnes of his lufe; / bot if he euyr desire with fyre to be kyndyld of lufe euerlastyng, with pacience, mekenes & maner, wyth aH clennes of body & saule to be made fayre, with gostly oyntmentis be dight, in-to contemplaciōn he is lyfte, / helefuH vertew lat hym seeke vncessand, be þe whilk in þis lyfe fro wrechidnes of synne we ar clensyd & in anodyr lyfe fre fro aH payn in blissyd lyfe endles it is Ioyd. þus

In reading, God speaks to us; in prayer, we speak to God; in meditation, angels come to teach us.

To reading belongs the enquiry into truth; to prayer belongs praise and song;

to meditation belongs God's inspiration.

Contemplation is hard to define.

Some well say it is the joy of heavenly things. Others say better, it is the death of the desires of the flesh. To me, it seems the joyful song of God's love.

None alien to God can rejoice in Jesus.

[Fol. LV. a.]

He not slow  
to chastise  
himself.

Begin with  
self-imposed  
poverty.

The warmer  
a man grows  
in the heat of  
everlasting  
light, the  
meeker he  
shall be in all  
adversities.

He goes not  
with proud  
foot, but re-  
joicing only  
in high de-  
light.

As its dark-  
ness so its  
light.

3it in þis exile he sal be worpi to feil IoyfuH myrth of godis lufe.  
¶ þerfor he not slaw þi-self to chastys with prayer & wakyng, &  
vse holy meditacions, for doutles, with þis gostely labysr with  
heuynes & wepyng of inward forþinkyng in þe is kyndyld cristis 4  
lufe, & aH vertewys with giftis of þe holy gost in-to þi hart ar sched.  
¶ Begyn þerfore he wilful pouert, so þat qwhils þou desires noght  
in þis world, befor god & man lyfe sobyrly, chastly & mekely. /  
No-þing to hafe is sum tyme of need, bot noȝt to may wiH haue is 8  
of grete vertew. We may haue mikyH<sup>1</sup> desirs. ¶ Truly þe moste  
parfite is necessaris behoues to take, ellis wer he nott parfyte if he  
refusyd to take qwher-of he suld lyfe. ¶ þis maner is to keep in  
parfite men, aH wardly for god to despyse, & 3it of þe same mete & 12  
cloth to take; & if þis want any tyme, not to groch, bot [god] to  
loyf, & superfluite als mikyH as þa may to refuse. ¶ þe warmer a  
man waxis with heet of lyght euerlastyng, þe mekar in aH ad-  
uersites he sal be. / He þat truly is meek not fenyH þat hymself 16  
haldis worpi despisyng & nowþer for harme nor represe to wreth is  
prouokyd. Qwharfore hym-self lawand to bisy meditacioñ, to rise  
to hym is givyn to behaldyng of heuenly þingis, & þe scharpnes of  
his mynde clensyd, as suffyrs seeknes of þe flesh, to hym is<sup>2</sup> gyfyn 20  
sweitly with inward ioy, byrnyngly to synge. / And trewly when  
he gois to seyke any vtward þinge, not with a prowed fote he gois,  
bot in he delitis only Ioyand onon with swetnes of godis lufe as  
wer rauischyd in trans, meruelusly rauischid is glad. ¶ Slike 24  
forsoyth is lyfe contemplatyfe, in dw maner if it be takyn: / be  
longe vse of gostely warkis to contemplacioñ of þingis euerlastyng  
we cum. / Myendly sight truly is takyn vp heuenly to behalþ be  
schadoly syght 3it & meroly, not clere and opyn; qwhils we go be 28  
faith, be mero as wer & schado we see. ¶ Truly if our gostely ee  
be bisy to þat spirituaH light, [to behald] þat light in it-self as it is  
it may not se, & 3itt it felys it þat it is þere, qwhils it haldis with  
it fayr & heet of þatt light vnknawen, qwher-of in psalm is sayd: 32  
*Sicut tenebre eius ita & lumen eius, þat is: ' & as þe dyrknes  
þerof so þe light þerof.' ¶ þof aH truly þe dyrknes of syn fro a  
holy saule be gone, myrkþ þinges be passed & vnclene, þe mynde be  
purgyd & lightynd, 3it qwhyls it bidys in þis flesh deedly þat 36*

<sup>1</sup> Possumus autem multa habere & tamen nil velle habere, quando ea que habemus non ad voluptatem sed ad necessitatem retinemus, sicut *quandoque* qui nil habet multa cupit. Necessaria etenim perfectissimum accipere oportet.

<sup>2</sup> of his mynde *struck out before* is.

wondyrful ioy parfityly is not seyn. Forsoith holy & contemplatif men with clere face god behaldis, þat is owdyr þar witt opynd<sup>1</sup> þat is more [þat] as qwo say aȝ lettyngis be-twyx þer mynde & god put bak, þe hartis er purgyd, / heuenly citesens þai behalde. Sum truly both þis has takyn. / Als we in dyrknes standand seys no-þinge, so in contemplacioñ þat vnsemy lightis þe saule, noo seyn light<sup>t</sup> we see. Criste also putis hys restyng<sup>t</sup> dirknes & ȝit<sup>t</sup> to vs he spekis in a pilar of a clowed, bot<sup>t</sup> it is ful delectabyȝ þat is felt. In þis truly is parfyte lufe qwhen man goand in flesh can-not be gladd<sup>t</sup> bot in god [&] no-þinge wiȝt or desir bot god & for god. Hereby it is schewd þat holynes is not in crynge of þe hart<sup>t</sup> or teris or vtward<sup>t</sup> warkis, bot in swetnes of parfite charite & heuenly contemplacion. / Many truly ar multyn in teris & aftirwarde has turnyd to yȝ, bot no man flys hym-self with wardly bisynes after þat he truly has ioyd in lufe euerlastyng. ¶ To greet & soro longis to nw-connertyd begynnars & profetand<sup>t</sup>, bott ioyfully to syng<sup>e</sup> & to go in contemplasyon longis bot to parfite. ¶ þa þerfore þat longe tyme dois penance, qwhils he felis ȝit<sup>t</sup> his conscience prikand of defaute, dow[t]les know he þat he dyd not ȝit parfite penance. Emange þerfore teris to hym be as breed day & nyght, for bot if he ponysch hym-self fyrst with wepyng<sup>t</sup> & sighyng<sup>e</sup>, to þe swetnes of contemplacion he may not cum. Contemplatyfe swetnes not bot with ful grete labour is getyn, & with Ioy vntol<sup>t</sup> it is possessyd. ¶ fforsoith it is not mans merit<sup>t</sup> bot gods gyft<sup>t</sup>: & ȝit fro the begynyng<sup>e</sup> to þis day neuer man myght be rauischyd in contemplacioñ of lufe euerlastyng<sup>e</sup>, bot if he before parfityly aȝ þe warldis vanite hadd<sup>t</sup> forsakyn. ¶ More-owr with heilful meditacion & deuoute prayer he aght be vsyd or he truly cum to contemplacioñ of heuenly ioyis. ¶ Contemplacioñ is labyr sweet<sup>t</sup> & desir<sup>e</sup>ful; þe labyrar it gladis, & hurtis not; no man þis has bot Ioyand<sup>t</sup>; nott qwhen it cums, bot qwhen it goys, he is very. ¶ O gude labyr to þe wilk deidly dress þame. / O nobyȝ & meruelus wyrkyng<sup>e</sup> þat sittars dois moste parfityly. / It behouys truly þat he take grete reste of body and mynde qwhome þe fyre of þe holy goste truly enflaumys. Many truly þat can [not] in mynde rest ne ȝit woȝde þoghtis & vnprofetabyȝ put owtt<sup>t</sup>, þat in psalme is bidyn may not fulfyȝ: ¶ *Vacate & videte quoniam ego sum deus,* / þat is to say: ‘be voyde fro wardly vanite & se for I am god.’ ¶ In body

Holy men  
look upon  
God.

[Fol. LV. b.]

It is perfect  
love when a  
man, yet in  
the flesh, re-  
joices solely  
in God.

Holiness not  
in outward  
works, but  
in perfect  
charity.

Contempla-  
tive sweet-  
ness is ob-  
tained only  
with great  
labour.

He must be  
experienced  
in healthful  
and devoted  
prayer.

Blessed la-  
bour, to which  
mortals may  
devote them-  
selves.

<sup>1</sup> quod fit aut aperto eis sensu ut intelligant scripturas, aut ostio celi aperto quod maius est ut quasi omnibus obstaculis.

Those wavering in heart are not worthy to taste how sweet is the Lord.

Life contemplative better than life active.

[Fol. LVI. a.]

A man very contemplative is often deemed a fool.

Who shall give me thee, my brother?

A devout soul despises all vain glory.

There is nothing more profitable or merrier than the grace of contemplation. Perfect joy is grace confirmed.

It is best to know God,

truly voyde & wauerand in hart ar not worpi to taste & see how sweet our lorde is, how sweet þe heght of contemplaciõ. ¶ Truly ilk man contemplatyfe lufes solitarines, þat more feruent & oft ar þat he of no man is lettyd in his desires may be vsyd. 4 ¶ Qwen it is known þerfor þat lyfe contemplatyfe is worpiar & meedfular þen actife lyfe, & aH contemplatyfe be godis meuyng solitary lyfe lufand & for swetnes of contemplaciõ ar feruent, namly in lufe: It semys þat solitary men, with gyft of contempla- 8 cion raisyd, ar he & tochis þe heest perfeccion, bot if it happyn [sum] be in slike state þat þa haue evyn þe heght of contemplatyfe lyfe & zit þa cees not þe prechur office to fulfyll: / þis odyr solitary in contemplacion hiest, onely givyn to godly þingis, not to nede of 12 þer neghburgs, In þis þa passe in like degreis þat for prechyng [þai] ar worpi a crowne. Truly a man verray contemplatyfe with so greet desire is set in-to þe light vnsene, þat oft-tymes as a foyH or vnwys of men he is demyd—and þat is for his mynde in cristis lufe 16 seet inflawmyd, his bodily beryng playnly chaungis & his body also departand fro aH erthly warkis godis chylde it makis als man owt of mynde. ¶ þus truly qwhils þe saule in endles<sup>1</sup> myrth of lufe gedys aH þe self, with-haldand þe self inward, it flowes not 20 forward to seike bodily likyng. And for it is fed with likand inward luste, it is no merueH þof it say syghand: // ¶ 'Qwho saH gif me þe, my broþer, þat I maye fynde þe forth & kysse þe?' þat is to say, lawsyd fro þe flesh I may be worpi to fynde þe, & seand 24 þe face to face with-oute end with þe be Ioynyd, and now man me despyse. // ¶ A deuoute saule gyfyn to lyfe contemplatyfe, fulfylk with lufe euerlastinge, aH vaynglory of þis warld despisys & onely in ihesu Ioyand couets to be lowsyd; / ¶ ffor qwhy of þis þat 28 sauers & lufis þis warld, not heyn, it is despisyd, & greuusly longis in lufe & gretely desyres with þe lufly companys of aungels to be givyn to Ioy þat þe wardly aduersite may not noy. / ¶ Noþinge more profetabill, noþinge meriar þen grace of contemplacione, 32 þat lyftis vs fro þis lawe & to god offys. ¶ Qwhat is grace [of contemplacion] bot begynnynge of Ioy? qwhat is parfitenes of Ioy bot grace confermyd? In qwhilk to vs is kept a IoyfuH hap & happy ioy, a gloriys endlesnes & euerlastyng ioy, with sayntis to 36 lyfe & dweH with aungels, / And þat þat is abowne aH þinge, god truly to know, parfityly to lufe, in schynynge of his maieste to se, & with wondirfuH IoyfuH songe & melody hym endlesly to loyfe,

<sup>1</sup> o struck out before endles.

to qwhome be wyrschip & ioy, with dedys of þankyng, in warlð of  
 worldys. Amen.

to whom be  
 worship, joy,  
 and thanks-  
 giving for  
 ever.

- ¶ Thus endys þe xij chapetyrs of *Richarde Hampole*, in-to englys  
 4 translate be þ̃f̃rere *Richard Misyn*, to informaciō of *Cristyn*  
*sauls*. A° do<sup>i</sup> Millimo cccc<sup>mo</sup> xxciij.

*Here follows in a 17th century hand:—*

- |   |                               |
|---|-------------------------------|
| Richardus Hampole ex Eboracensi Anglorum Comitatu oriundus, |                               |
| 8 Theologus insignis, scripsit explanationes                |                               |
| in librum Job.  | In Orationem Dominicam.       |
| Elogium nominis Jesu.                                       | In Symbola tria, Apostolicum, |
| De Incendio Amoris.   | Ambrosianum, et Athana-       |
| 12 In Threnos Jeremiæ.                                      | sianum. Claruit Anno Do-      |
| Regulam bene Viuendi.                                       | mini 1430.                    |
| Expositiones in Canticas Pro-                               | Josias Simlerus ita habet in  |
| phetarum, Esaïæ, Ezechielis,                                | sua Bibliotheca.              |
| 16 Annæ matris Samuelis,                                    |                               |
| Moysei, Abacuc, Danielis,                                   |                               |
| Zachariæ, Mariæ, Simeonis.                                  |                               |

## NOTE.

p. 48, l. 40. *meetbuiyrd*, meat-board, tray, litter; Vulgate *ferculum*, 'A barrow, litter, bier (for carrying the spoils, the images of the gods, &c., in public processions).'—White.

The Wycliffite versions give the *Song of Solomon* iii. 10, thus (ed. 1850, iii. 76):—

A chayer King Salamon made to hym,  
of the trees of Liban; his pilers he made  
siluerene, the lenyng place goldene, the  
stezyng vp purper; the middes he enourne-  
de with charite, for the doztris of  
Jerusalem.

Kyng Salamon† made to hym a seete,  
of the trees of Liban; he made the pilers  
thereof of siluer; *he made* a goldun  
restyng place, a styng of purpur; and  
he arayed the myddil thingis with  
charite, for the doztris of Jerusalem.

† *Kyng Salomon*; that is, God a king to ȝou, specially in the ȝuyng of lawe. *a golden resting place*; that is, the propiciatorie, that was the seete of God, was al of pure gold. *stying of purpur*; that is, a veil of purpur hanginge bitwixe the pilers, and was reysid vp, whanne me entride in to the hooli of hooli places. *the myddil thingis with charite*; for in the hooli of hooli places on the pawment was the arke of testament, with the tablis of lawe, and manna, and the ȝerde of Aaron, that weren signes of Goddis charite to the puple. *Live here.* C.



## GLOSSARY.

*abilland*, making able or fit [*habilis*], 84/12.

*aboune*, *abowne*, above.

*abydes*, (cp. *habidys*, 79/31), 100/4.

*adred* [O.E. *andrædan*], dread, 97/3.

*adyll*, earn, gain [O.N. *öðlask* > *oðal*, property], 19/34, 86/15.

*after*, according to, 16/25 *et passim*.

*aght*, eighth, 105/12.

*aght*, impers. = behoves, 16/28.

*all onely*, alone, 81/13.

*and*, *ande*, an = if.

*anee*, an eye, 115/1. See *nee*.

*anens*, concerning, towards.

*anoytt* = *anoynt*, anointed, 90/1.

*aostyll*, apostle, 94/35. Cp. 122/7.

*apon*, upon, 88/38, 95/21.

*arme*, [O.E. *earnðe*], misery.

*arrid* [Dan. *arrighed*], wickedness, 73/28.

*asethe*, sb. reconciliation, 1/2 [O.E. *sæd*, F.M.E. *assyth*].

Cp. "And who so harmes any man in his nede

Sal noȝt be safe, bot he make  
asseth at his power."

*Cas. of Love.*

*aseyth*, 67/26. See *asethe*.

*asonnd*, a sound, 71/40.

*at*, þat, 97/2.

*audyr*, *aydere*, pron. either (as conj. usually *owdyr*, 18/21).

*auntyr*, adventure.

*avotre*, adultery [O.F. *avoutrie*], 95/3.

*awysyd*, planned, avised, 99/34.

*aw*, v. ought, 105/25.

*awter*, altar, 123/13.

*ayth*, empty [O.E. *eaðe*], 27/14.

*be*, usu. prep. = *by*.

*beeld*, build, 116/24.

*begiell*, beguile, 63/9.

HAMPOLE.

*begone*, begun, 83/38.

*begrace* = by grace, 100/25.

*behestyd* [O.E. *behātan*], promised, 117/26.

*behyght*, promised, 67/27.

*beldes* [O.E. *bældan*], encourage, 11/21.

*beylded*, buided, 78/10.

*blabyrar*, blabber, 96/21.

*blekyd*, blackened, 107/25.

*blisfulness*, blessedness, 88/24.

*blis*, bless, 35/37.

*bolnand*, swelling.

*bolnes*, swells, 11/22; *bolnis* (2nd sing.), 27/20.

*borde*, board, shield, 121/16.

*borionand*, budding, 32/39. See *burion- yng*.

*bot if* = except, 3/29 *et passim*.

*bowyd* [O.E. *bugan*], bent, inclined, 90/7.

*boystus*, rude, ignorant, 3/24.

*boystusnes*, foolishness, 77/6.

*brynnynge*, burning, 2/13.

*bune*, bound, 23/23, usually *bun*.

*burde*, board, table, 95/23.

*burionynge* [O.F. *burjoner*], budding, 5/2.

*bus* [behoves, behoues], behoves, 107/3.

*byd*, bide, abide, 123/21.

*byrsyd*, by metath. = *brysyd* [O.E.

*brysan*], bruised.

*bune* (see *bun*), 44/36.

*caff*, chaff, 18/6.

*castis* = chastise, 94/21.

*casys*, chances, accidents, 117/36.

*cese*, cease, 53/6.

*cetys*, cities, 79/34.

*chalengis*, 126/14.

*chaies*, chalice.

*chargh*, charge, 1/27.

*chesys*, chooses, 29/20.

*chinche*, a niggard, 24/25. Cp. 108/14.

*chosynne*, 31/26.  
*chynches*. See *chinchis*.  
*clad*, clad, 2/24.  
*clethynge*, clothing, outward show, 83/15.  
*comforth*, pt. comforted, 10/27.  
*comforth*, sb. comfort, 78/37.  
*commoute* = *commounte*, fellowship, 56/19.  
*comon*, v. a. share, hold in common, 42/6.  
*contagiuste* = *contagiosity*, 83/7. Cp.  
 Lydg. *Chron. Troy*, v. 36.  
*couetys*, covetousness, 111/22.  
*coyll*, coal, 98/29.  
*comforthid*, comforted, 119/2.  
*conth*, cup = could, 82/29.  
*em*, know, 14/29.  
*curiuste*, curiosity, 1/3.  
*custyn*, p.p. castin = cast, 101/21.  
*dampnede*, damned, 86/3.  
*darns*, dance, 102/9.  
*dede*, death, 10/5 et *passim*.  
*dedely*, mortal, 43/19.  
*dedlymes*, mortality.  
*deed*, death.  
*delis* [O.F. *délice*], pleasure, 96/12.  
*demand*, judging, 111/6. Cp. 120/18.  
*departyd*, cut off entirely, 87/25. Cp. 98/21.  
*desaytis*, deceits, 121/9.  
*destinct*, divided, 105/2.  
*denoute*, devoted.  
*deyrens*, divines, 3/23.  
*deyd*, deed, 83/15, 111/37.  
*disparischyd*, dispersed, 100/21.  
*dispoite*, dispute [cp. dispute *Myre*, Instructions for P.P. 673].  
*ditis*, ditties, 79/25.  
*dounymare*, lower down, 20/23.  
*dowe*, dove, 89/37.  
*doyme*, doom, 43/28.  
*doyme*, done.  
*drees*, draw [O.E. *dragan*, 106/18].  
*dressyd*, addressed, 113/2.  
*dre*, drew, 83/30.  
*due*, due, 128/25.  
*dyte*, poem, verse [O.F. *dicté*], 88/19.  
*dyttis*, ditties, 81/5.  
*dyuers*, a different thing, 86/12.  
*ee*, eye, 23/8.  
*eghen*, eyen = eyes. Cp. *eyne*, 106/34.  
*eyn*, 106/37.  
*elsquer* = elsewhere, 73/18.  
*ely* = *erply*, 41/2, 44/20. Cp. MS. fac.

*emmyly* [O.E. *efen*, *emn* = equal], equally, 84/14. More probably for *emmyly* = hostilely. Cp. *emmili*, Wicl. 2 Macc. xiv. 11; we have *emmylyke*, 87/13.  
*emproure*, Emperor, 38/29. Cp. 104/6.  
*enpryd*, take pride in, 111/24.  
*er*, or, 9/12. Cp. *ner*.  
*erandis*, business, 106/27.  
*eris*, ears.  
*es*, *er* = are, 82/26.  
*fagiars*, flatterers [O.E. *fægrian* = to flatter], 20/30.  
*fayyd*, flattered, 22/6.  
*farnes*, fairness, 72/31.  
*fawt*, be found wanting, 45/40.  
*fela*, fellow, partner.  
*felaly*, in fellowship, 92/38.  
*feland*, feeling, 82/17. Cp. *feyll*, 86/20.  
*felischyp*, fellowship, 88/31.  
*felo*, follow. Cp. *felow*, 115/18.  
*feloandly*, 33/16, accordingly.  
*fenar*, feigner, 114/12. Cp. *feyn*, 107/20.  
*fende* = fiend, 6/7, usually *feynd*. Cp. 115/17.  
*fenyd*, feigned.  
*fenys*, feigns.  
*ferid*, made to fear, 27/31.  
*festynd*, 16/17, fastened.  
*fetyr*, fetter, 25/14.  
*feyd*, fed, 71/22.  
*filis*, defiles.  
*filounge*, following, 2/4.  
*filowande*, following, 89/1.  
*flyd*, defiled, 41/5, 90/15.  
*flaw* [O.E. *fleogan*], fly, 100/15.  
*flawm*, flame, 98/32.  
*flayr* [O.E. *flair*], 40/20.  
*flitynge*, contentions.  
*fond*, foolish, 54/26. Cp. 120/35.  
*fonde*, found, 69/10.  
*fonnid*, tried. O.E. *fandian*, 35/30.  
*for þam*, because.  
*forþink*, repent, 11/12.  
*forþinkyng*, repenting, 106/5.  
*foyd*, food, 90/14.  
*fowle*, foul.  
*freell*, frail, 122/5.  
*frenes*, freeness, 31/17.  
*fretynge*, gnawing, 109/20.  
*freylte*, frailty.  
*freyt*, fret, 92/9.  
*fro*, often = on account of, because of.  
*fulfare*, ? = full fair, 42/29.  
*fun*, found, 14/19.

- fjyl*, defile, 41/5.  
*fylto*, follow, 109/32. Cp. 109/33.  
*gar*, make, 84/35.  
*gaycall*, call back, 82/25.  
*gaynby*, redeem, 16/16.  
*gaynbyer*, Redeemer, 5/35, 12/2.  
*gaymes*, gayness, 97/4.  
*gaymsays*, refuses, 94/12.  
*gedyrjunge*, gathering.  
*zee*, honour [O.E. *gean* = to favour], 76/14.  
*geet*, get, 118/14.  
*zeme*, care [O.N. *gaum*], 89/33.  
*generally*, universally, 85/16.  
*zernyd*, yearned, 80/32.  
*gettis*, begets, 14/14.  
*gnayste* [O.N. *gneista*], gnash, rage, 109/37.  
*gouyrud*, governed, 82/10.  
*gras*, grace, 109/8, 86/29 (but *grace*, 86/31).  
*grauē*, dig, 68/13.  
*gre* [O.F. *gré*], gradus, step, 62/3.  
*gretynge* [O.E. *grētan*], weeping, 97/25.  
*grevous*, grievous, 17/15.  
*grewys*, griefs, 17/12, 84/6.  
*greyn*, green, 112/26.  
*groch*, grumble, 20/38, 116/13.  
*grochynge*, 35/25.  
*groundly*, deep, profound, 23/1.  
*gruche*. See *groch*, 69/19.  
*gwnnys* [O.E. *gewuna*], habits, 119/15.  
*guff*, give, 79/31.  
*gyl*, guile, 92/19.  
*gylles*, guileless, 86/40.  
*gynvyn*, given, 96/3.  
*habidys*, abides [cp. 100/4], 79/31.  
*habundance*, 2/10.  
*habyde*, abide, 82/35 [but *abydynge*, 84/9, 108/30, and *abydis*, 84/11].  
*hals*, hail, praise [O.E. *hælsian*], 78/7.  
*halsynge*, supplication, 76/40.  
*halyd* [O.E. *geholian*], dragged, 83/30.  
*happis*, happiness, 80/17.  
*hard*, heard, 99/28.  
*hatyde*, heated, 79/38.  
*haull*, whole, 12/29.  
*hay*, have, 120/31.  
*hayer*, hair, 6/9.  
*he*, high [O.E. *heh*, *heah*], 6/34; *hee*, 12/31.  
*hear*, higher, 69/21, 114/21. Cp. 120/8.  
*heel*, health, 42/34.  
*highe* [see *he*], 33/7.  
*henes*, highness, 71/10.  
*henjly*, heavenly, 12/32.  
*here*, hair, 94/36.  
*heuy*, grieve, 117/39 *et passim*.  
*heyl* [see *heel*], 102/15.  
*heyll*, hell, 92/30.  
*hole*, whole, complete, 112/7.  
*holy*, wholly.  
*honeste*, honour, dignity, 94/37, 114/11.  
*honyly*, honey-sweet.  
*houys* [M.D. *hoven*], tarries, 86/23.  
*hour*, *howre*. See *owre*, 83/2.  
*houpe*, hope, 78/25.  
*hugisly*, hugely, greatly, 30/38.  
*hugisly*. See *hugisly*, 47/8.  
*hy*, v. haste, 82/29; past tense *hyde*, 102/8.  
*hy*, sb. haste, activity, 76/31.  
*hyar*, higher, 87/1. Cf. *hear*.  
*hy*. See *he*, 33/8.  
*hyde*, hidden, 127/17.  
*japis*, trifles, 31/11, 66/5.  
*ilkon*, each one, 49/12. Cp. 92/17, 120/26.  
*indepartyd*, inseparable, 123/32.  
*inhere*, inner, 77/3.  
*inhir*, inner, 79/37.  
*inhirkeest*, innermost, 118/28.  
*inhirly*, innerly, 39/1.  
*inpu gnacione*, struggle, 96/7.  
*is*, his, 128/10.  
*iunyd*, joined, 23/24.  
*kelyd*, cooled, 62/15.  
*kelys*, cools, 88/26.  
*knawmyt* [for *knawmyng*], 103/21.  
*kunde*, past t. of *con*, to know, 3/26.  
*kynde*, nature, 41/8, 86/8.  
*laghys*, laughs [O.E. *lililian*], 7/29.  
*laghyst*, lowest [O.N. *lāgr*], 8/21.  
*lawe*, *law*, low.  
*lawse*, loosen, 118/16.  
*leffful*, lawful, 26/31.  
*leffynge*, leaving, ceasing, 10/14.  
*leffull*, lawful.  
*leghes*, lies, tells lies, 9/35 [O.E. *leogan*. Cp. *Orm*. 4907].  
*lemman*, leof-man, dear one, beloved, 12/26, 82/33.  
*lenghtyd*, 88/15. Cf. *strenghtyd*.  
*lese*, lose, 3/2.  
*leson*, lesson, reading [O.F. *leçon*], 1/18.  
*lettynge*, hindrance, 73/25.

*lectuary*, electuary, 7/12, 19/11, 85/3.

*liggis*, lies.

*likyngly*, gladly, 82/20.

*longis*, belongs, 19/25, 93/21, 112/6.

*loueynge*, praise, 1/13 [O.E. *lofung*, probably influenced by O.F. *loange*].

*loeynge*. See *loueynge*.

*lychours*, lechers, 24/11.

*lygur*, liquor, 82/36.

*lygge*, lie, 82/16.

*lyght*, adj. light, slight; *lyght gretues of giftis* = few gifts, 88/6.

*lykand*, inclination.

*made*, mad, 89/26.

*males*, malice, 67/23, 89/24; *malesse*, 118/1.

*mane*, man, 20/1.

*marghty*, mighty [cp. *maliti3*, *Orm.*; O.N. *mättugr*], 75/23.

*marygh*, marrow, 77/3.

*meethayrd*, meatboard, tray, 48/40.

*mekand þame-self*, humbling themselves, 120/38.

*mel*, mallet, 47/7.

*mellyd* [O.F. *mesler*, *medler*], mix, 93/1.

*mengyd*, mingled, 18/11, 85/30. Cp.

*mengis*, 98/9.

*mennyis*, mens, 91/4.

*mergh* [O.E. *mearg*], narrow, 118/28.

Cp. *marygh*.

*meroly*, as in a mirror, 128/28.

*metell* = A.S. *meþel* = speech, 95/27.

*mekid* = made meek, 17/18.

*meuyd*, moved, 20/12 *et passim*.

*meyddes*, heedless, 67/32.

*meynly*, moderately, 8/35.

*miry*, merry *passim*.

*MI*, mille, 115/21.

*mo*, more, others, 1/3.

*moistis*, moisten (usually figurative).

*moll*, ? trouble, 90/3.

*moltyn*, molten, melted, 41/20 [liquefacta].

*multyn*, 45/22, 65/6. See *moltyn*.

*myendly*, mental, 128/27.

*mynde* = memoria, 95/20.

*myudy*, mindful, 98/15.

*myynet*, minute, 83/14.

*myrthand*, making merry, 10/17, 87/27.

*myrthyd*, made merry, 82/20.

*nakkind*, ? *nakkid*, 42/13, stripped naked [O.E. *nacodian* = to strip naked].

*nar*, nearer, 96/36; *nerre*, 85/25.

*neddyrs*, adders, 35/29, 89/22.

*nee* (my *nee* for *myn ee*), mine eye, 79/23;

a *nee*, an eye, 115/1.

*nehand*, nearly, 25/18.

*ner*, nor, 81/37. Cp. *er*, 9/12.

*nerre*, were not, 25/24.

*neyhand* [A.S. *neah-hand*], 43/15.

*no*, oft. = nor.

*nodyr*, no nodyr = none other, 123/27.

*noght*, not, 1/4.

*noo*, new, 129/6.

*nondyr*, neither, 19/8.

*nouþer*, neither, 19/27.

*nowre* (a *nowre*, an *owre*), an hour, 72/21, 106/33. See *owre*, *houvre*.

*noy* [for *nui*], hurt, 57/18, 96/1, 116/16.

*noyes*, noise, 30/24.

*nyghtyd*, passed the night, 46/29.

*nc*, new, 94/33.

*ncelte*, novelty, 95/6.

*o*, one, 110/22, 115/17.

*obak*, aback.

*odir*, odour, 90/35.

*odyn*, other, others, 21/38.

*oft sythes* = often times, 8/35.

*on*, one, 41/28, 110/13.

*onhede*, *onhed* [O.E. *anhad*], one-head, oneness, 41/23, 41/30.

*owned*, 98/24. See *onhede*.

*or*, before, 2/17, 83/31, 129/28.

*orgonly*, belonging to an organ, 103/19.

*os*, as (cp. *als passim*), 42/20?

*our*, prefix = over, 20/13. Cp. 20/14.

*owre*, hour, 105/27.

*owrqcher*, 46/1.

*outrays*, outrages, 80/2.

*parischyd*, perished, 88/36.

*party*, side, part, 89/8.

*partynge*, division, 96/3.

*perlius*, perilous, 92/22.

*pess*, peace, 84/6.

*pite*, pity.

*pithily*, thoroughly, 106/28.

*playly*, pleasant, 85/7.

*pleyn* [O.F. *plaindre*], complain, 92/29.

*potand*, putting, 93/10.

*powry*, purge, 115/20.

*poyr*, poor (*passim*, but cp. 109/32).

*prays*, pray, 47/27 (sometimes = *praise*).

*presond*, imprisoned, 76/15.

*prinetis*, privacy.

*profet*, profess, 82/2.

*prof.tand*, those who profess, 129/16.

*prykkis*, urges, 78/36.  
*pythely*, 98/20. See *pithily*.

*qwarto*, whereto, wherefore, 96/16.  
*qwhikestly*, most quickly, 94/11.  
*qwyklyar*, more quickly, 77/28.

*rachell* [O.E. *recels*], incense, 127/10.  
*renys*, reins, kidneys, 123/13.  
*reparayld* [O.F. *repareiller*], repaired,  
 restored.

*reparells*, repair, prepare, 115/21.  
*repreife*, reproof, 88/30.  
*repreuyd*, reproved.  
*rewl*, rule, 105/6.  
*reyk* [O.E. *rec*; O.N. *reykr*], smoke.  
*rist*, rest, 21/9.

*rorynge*, roaring, 89/36.  
*rotyd*, rooted, 42/29.  
*rotys* [O.E. *rotian*], rots, 87/11.  
*royse*, rose, 78/30.  
*royte*, rot, 125/1.

*sad*, serious, 2/1.  
*salmys*, psalms.  
*sam*, together, 92/39.  
*samne* [O.N. *saman*], together, 78/20.  
*saryf*, serve, 124/19. Cp. *sarif* (passim).  
*sauyr*, savour, 89/28; *savir*, 126/30.  
*sawtre*, psalter.

*scars*, scarce, sparing, 113/21.  
*schadois*, shadows, 103/19.  
*schamyd*, shamed, 77/21.  
*scheed*, cast down, 83/36.  
*scomfett*, 84/7.  
*scrith*, turn, turn aside, 7/23. [O.E. *scriðan*, wander]. Cp. 19/20.  
*scripinge*, *riches scripinge* = loss of riches,  
 92/3.

*scrithyng*, erring, 49/28.  
*scrythand*, turning aside.  
*scumfetis*, discomfits, 39/27.  
*scumfetore*, conqueror, 84/8.  
*sell* = sail away [A.S. *seglian*] (a trans.  
 of Lat. *defluit*, *Ps.* i. 3), 112/29.

*sekyr*, secure, 3/10.  
*sene*, since, 91/18.  
*servandis*, servants, 101/29.  
*sessys*, ceases, 8/37.  
*setys*, seats, 90/6.  
*seyk*, v. seek, 91/34.  
*seyk*, adj. sick, 90/12.  
*seyknes* [O.E. *seocnes*], sickness, 65/36.  
*seys*, sees, 82/27.  
*slee*, slay, 84/2.

*slek*, slake, destroy, 118/1.  
*sleuyth*, sloth, 23/18.  
*slike*, such, 45/38.  
*slikon*, such a one, 26/39.  
*slokkyns*, destroy, 90/23.  
*slokynd*, destroyed, 45/37.  
*slyk*, such, 45/27.  
*slyke*, *slike*. See *slyk*.  
*slykone*, such a one.  
*snyb* [Dan. *snibbe*], snub, 95/7.  
*sogett* [O.F. *sogez*, *sogiet*], subject, 52/  
 14, 79/20.

*sorois*, sorrows, 99/20.  
*sorus*, for *soris* or *sorois*, 115/33.  
*sotelte*, subtlety, 74/21.  
*soundly*, adj. making a sound, 40/16.  
*soyr*, sore, 78/13.  
*spar* [O.E. *sparrian*], bar, bolt, 7/28, 16/  
 31; enclose, cover, 75/31; shutest,  
 126/33.

*sparpilyngis*, flutterings, 110/13.  
*sparpyll* [O.F. *esparpeillier* = *répandre*],  
 scatter, 14/6, 24/23.

*spisyd*, despised, 44/19.  
*stabyls*, fixes, 81/13.  
*stedfanes*, steadfastness, 91/8.  
*strange*, strong, 117/13.  
*strenghtyd*, strengthened, 84/13.  
*strenyd* [O.F. *estreindu*], constrained,  
 101/9.

*stres*, force, 90/22.  
*stryues*, strifes, 31/32.  
*stryuys*, strifes, 43/8.  
*sturbelans*, disturbance, 50/27. See *stur-*  
*byld*.

*sturbyld* [Low Lat. *sturbulare*], dis-  
 tressed, 80/8.

*sugett*, 117/11. See *sogett*.

*sune*, son, 65/3.  
*sweltis* [O.E. *sweltan*], die, 93/13.  
*sweis* [O.F. *sewir*], sue, pursue, 84/15.  
*swne* [= O.E. *sunne*] = sun, 88/39.  
*syeth* [O.E. *siþe*, O.N. *sigþr*], scythie,  
 78/13.

*sykyr*, sure, safe.  
*sykyrnes*, safety, surety, 96/12.  
*syon*, Zion, 125/7.

*taghtt*, taught, 117/36.  
*tagyth*, taught, 70/26. Cp. *comforth*.  
*tane*, taken, 86/13.  
*te*, scribe's error for *to*, 125/32.  
*tempyd*, tempted, 27/17.  
*tent* [O.F. *tenter*], try, 92/22.  
*tenys*, scribe's error for *terys*, tears, 97/34.

*teyt* [O.E. *tyhtan*], persuade, teach. Cp. *teyt*, Wm. of Shoreham, p. 97 (Percy Soc.). ? think, cp. *tigt* (S.r. Gawayn, l. 2483).

*þat toper*, the other, 91/18.

*thirled*, pierced, 3/13; *þirlyd*, 99/12.

*þirland*, 32/27.

*þorow*, through, 79/32.

*thoythis* [O.E. *þoht*], thoughts, 12/29, 23/9, 90/11. Cp. *þoghtis*, 79/40.

*thyne*, thin, 70/21.

*till*, to, 87/29.

*to*, till, 78/19, 79/31, 117/13.

*todyr*, þe *todyr*, the other, 86/7.

*too*, two, 85/12, 101/17.

*too*, to, 93/7, 120/18.

*toyme* [O.E. *tom*], free from, empty, 76/7.

*turmentry*, torment, 17/34, 18/20.

*tiens*, tunes, 73/20.

*tynn*, vexation [cp. A.S. *tynan*, *teonan* = vex; Icel. *tyna* = to lose]. 70/13.

*vastyd*, 119/24.

*vy* [O.N. *uggr*], fear, 43/18.

*vy*, v. [O.N. *ugga*], abominator, 122/4.

*visse*, vice, 108/17. See *wisse*.

*vinbelappyd*, wrapped round (*ymb* and *lappian*), 3/5, 22/31, 80/3.

*vinbesett*, p.p. [O.E. *ymbesettan*], surrounded, 66/31.

*vinbraydis*, reproaches, 25/16.

*vinbe*, be non-existent, cease, 122/9.

*vinbeingis*, death, 84/20.

*vinbyrsyd*, 82/4. See *byrsyd*.

*vinderlowt* [O.E. *underluten*], submissive, 117/11.

*vin dyrfeytt*, under the feet, 74/38.

*vin*, unease, distress, 10/36.

*vin engendyr*, not engendered, 84/3.

*vinlefull*, unlawful, 43/12.

*vinloresyd*, unloosed, 78/12.

*vinmedefuþ*, not deserving reward, 93/5.

*vinneþ*, *vinneith*, scarcely, 23/37.

*vinneþ* [O.E. *uncæpe*], scarcely, 6/21.

*vinneþis*. See *vinneþ*, 71/13.

*vinene*, be deposed, be powerless, 122/9.

*vinelokynd*, unslaked, 97/12.

*vinþanke*, displeasure, 92/11.

*vin to*, until, 33/35.

*vin toweyld*, unbeneved, unheard of, 126/25.

*vinweytt*, foolishness, 77/6.

*vinoding*, voiding, 32/39.

*vinoyde*, void, to go *vinoyde* = *vagari*, 111/34.

*vinpyrmare*, higher up, 20/23.

*vin so down*, upside down.

*vin syd*, experienced, 121/11.

*vin syng*, practising, 117/12.

*vinamentyng*, groaning, 88/12.

*vinar*, ware, 25/37.

*vinardly*, for *worldly* = worldly.

*vinarld*, in *vinarld* of *vinarldis* = for ever and ever, 104/6.

*vinaryd* [O.E. *varian*], cursed, 107/31.

*vinaytyngis*, watchings.

*vinelcheryd*, well cheered, 89/5.

*vinelkyd*, faded, 95/12.

*vinerus*, 124/25, wearies. Cp. *sorus*.

*vinchatkyns* [qualem], what kind, 14/33; *vin qvohatkynns*, 24/4.

*vinikly*, quickly, to the quick, 78/32.

*vinisse*, sb. vice, 114/2. Cp. *vinisse*.

*vinisse*, adj. wise, 113/21.

*vinochyd-safe*, vouchsafed, 37/13.

*vinodar*, madder, 89/37.

*vinode*, mad, 20/20, 39/33, 89/26.

*vinodnes*, madness, 90/5.

*vinonedyd*, wounded, 78/24.

*vinrethis*, wraths, 117/34.

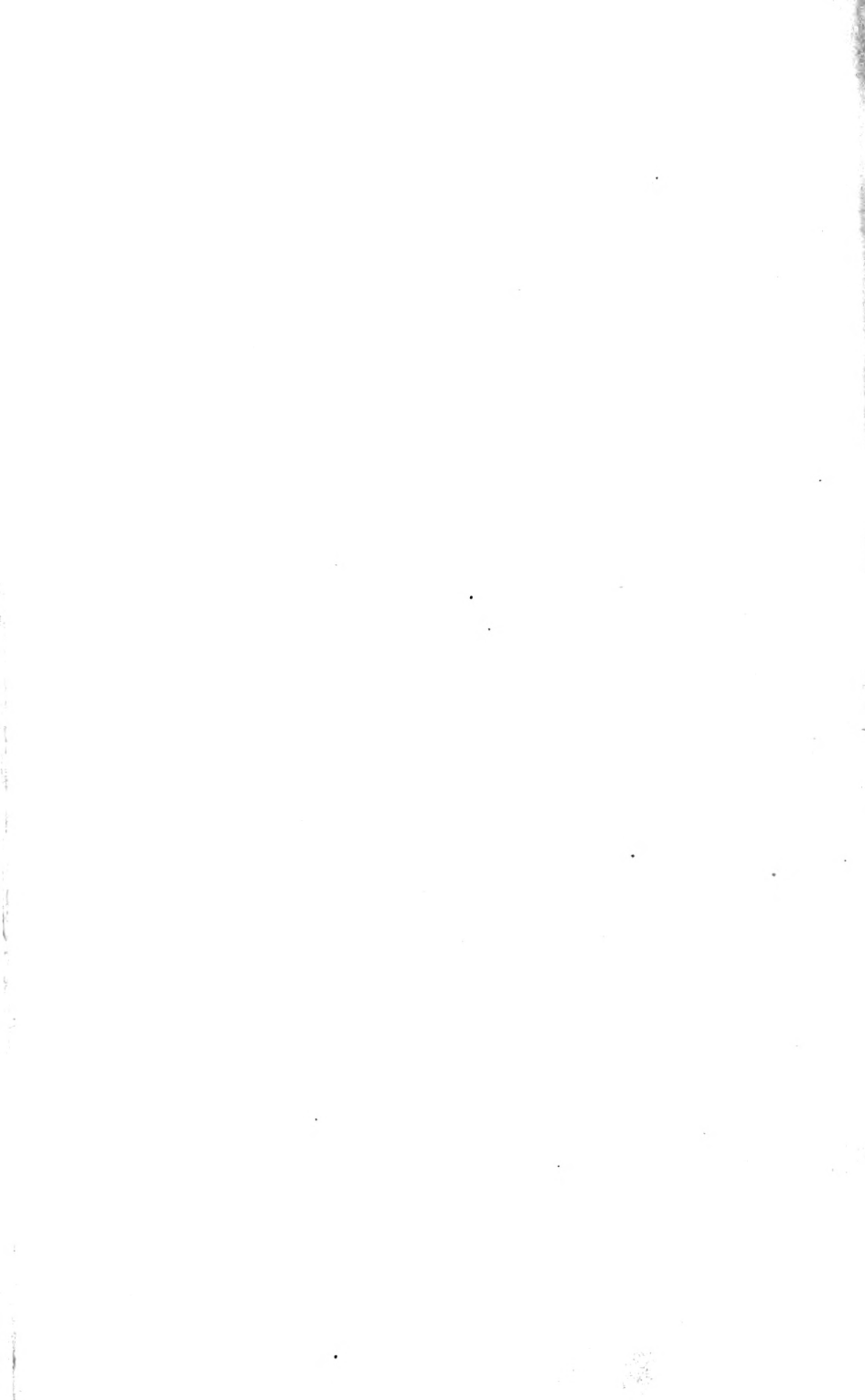
*vinroght kyndes*, created beings, 126/3.

*vinwen*, wine, 124/17.

*vinymnis*, for *hymmnis*, hymns, 38/28.

*vinpocrite*, hypocrite, 114/13.

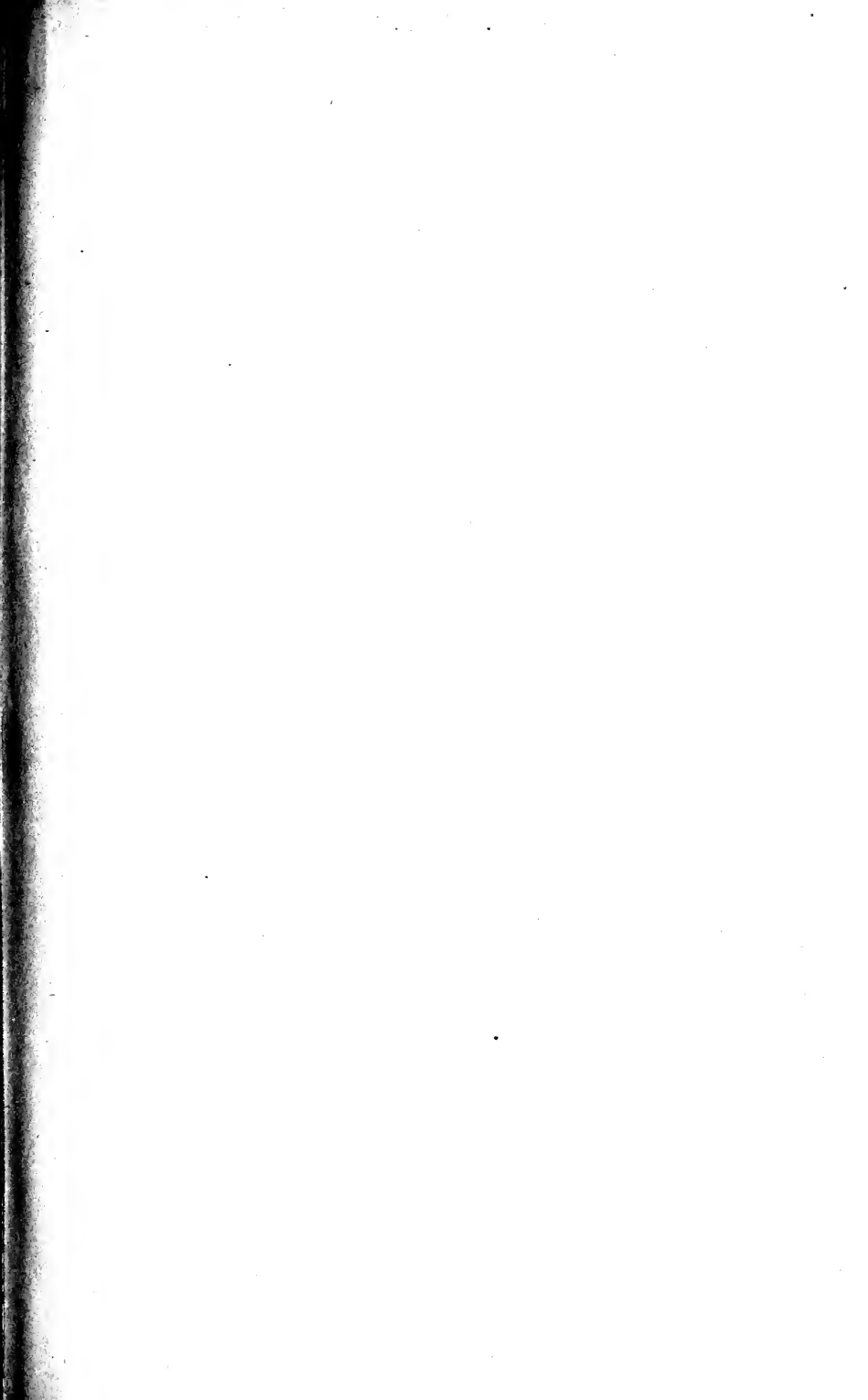












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